

VOLUME 36—No. 5

MAY, 1930

Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, Preacher's Illustrator, and The Whiten'd Fields.

THE BIBLE CHAMPION

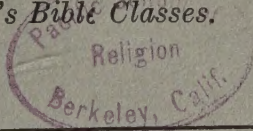
Official Organ of the Bible League of North America

ESTABLISHED IN 1889

President Hoover on the Bible

HERE is no other book so various as the Bible, nor one so full of concentrated wisdom. Whether it be of law, business, morals or that vision which leads the imagination in the creation of constructive enterprises for the happiness of mankind, he who seeks for guidance in any of these things may look inside its covers and find illumination. The study of this Book in your Bible classes is a post-graduate course in the richest library of human experience.

As a nation we are indebted to the Book of Books for our national ideals and representative institutions. Their preservation rests in adhering to its principles.—*Statement read by his secretary, Walter H. Newton, in an address to the Baltimore Convention of the National Federation of Men's Bible Classes.*



FRANK J. BOYER, PUBLISHER, READING, PA.

Price \$2.00 the Year

Canada \$2.25, Foreign \$2.35

Single Copy 20 Cents

Entered as Second-class matter, at the Post Office, Reading, Pa., under act of March 3, 1897

The BIBLE CHAMPION is the Official Organ of the Bible League of North America, an Organization formed to Promote the True Knowledge of the Bible and consequent Faith in its Divine Authorship.

William Phillips Hall, President

Frank J. Boyer, Secretary-Treasurer

THE BIBLE CHAMPION

CONTENTS—MAY, 1930

EDITORIAL

Censorship and Civilization
—A. Z. Conrad, Phd.D.,D.D. 225

What Shall We Preach?
—Leander S. Keyser, A.M.,D.D. 228

Build on the Book!—F. B. Meyer, D.D. 230

The Best Approach to Sinners
—Leander S. Keyser, A.M.,D.D. 231

Our Lord's Central and Abiding Purposes
—David S. Kennedy, D.D. 232

Shall We Have a Revival?—Thomas H. Nelson, LL.B. 234

"They are Without Excuse"—Philip Mauro, Esq. 234

What About Teaching Evolution? 235

Evangelism and Evangelists—Frank J. Boyer 236

More of Cadman's Doctrine
—Leander S. Keyser, A.M.,D.D. 237

The Sovereignty of Virtue—Thomas H. Nelson, LL.B. 238

Notes and Comments 239

Wayside Gleanings 241

Apples of Gold in Baskets of Silver
—Thomas H. Nelson, LL.B. 244

THE ARENA

The Visible God; or, The Nature of Christ
—William E. Biederwolf, D.D. 246

Modernism or Biblicism—Which?—G. L. Young 252

What Happened at Pentecost
—Prof. John Alfred Faulkner, D.D. 255

Evolution and Uniformitarian Geology
—Dudley Joseph Whitney, B.S. 259

Bolshevism in Amrica—William B. Riley, D.D 263

THE SANCTUARY

The Heavenly Vision—William H. Bates, D.D. 266

The Voice of the Lord—Christopher G. Hazard, D.D. 267

FLASHLIGHTS—William E. Biederwolf, D.D. 268

PRAYER MEETING SERVICE—A. William Lewis, D.D. .. 270

OUR SERIAL

The Clamping of Shackles—Prof. Glenn Gates Cole, Litt.D. ... 272

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M.,D.D.

Cambodia's Golden Book 275

Reviews of Recent Books 276

Additional Literary Notes 278

The Bible Champion

Price per Year, \$2.00
Canada \$2.25
Foreign \$2.35

Frank J. Boyer, Managing Editor

ASSOCIATE EDITORS

Leander S. Keyser, M.A., D.D.
David S. Kennedy, D.D.
Philip Mauro, Esq.
A. Z. Conrad, Ph.D., D.D.
Harold Paul Sloan, D.D.
T. C. Horton, D.D.
Thomas H. Nelson, LL.B.

CONTRIBUTING EDITORS

Canon Dyson Hague, D.D.
William Phillips Hall
Walter D. Buchanan, D.D., LL.D.
George McCready Price, M.A.
L. Franklin Gruber, D.D., LL.D.
John Roach Straton, D.D.
W. E. Biederwolf, D.D.
Arthur I. Brown, M.D., C.M., F.R.C.S.
Wm. H. McPheeters, D.D.
H. W. Bromley, A.M., D.D.
Wm. B. Riley, D.D.
Charles Roads, D.D.
J. L. Dickens, D.D., LL.D.
Wm. F. Heil, D.D.
J. A. Huffman, D.D.
Charles C. Ellis, Ph.D., D.D.
A. William Lewis, D.D.
Jas. W. Counterline, D.D.
C. H. Buchanan, D.D.

Important Instructions—All mail should be addressed to, and all Money Orders and Drafts should be made payable to, Frank Boyer, Reading, Pa.

Change in Address—It is very important that Old as well as New address be given. Always allow at least 10 days to make a change.

Expiration and Renewals — Your subscription is paid for to expiration, including the month and year printed on your Address Label. We receipt new subscriptions at starting the magazine, and renew subscription by changing your address label.

Discontinuance—We find that the large majority of our subscribers prefer not to have their subscriptions interrupted in case they fail to remit before expiration, therefore, by authority of the U. S. Postoffice Department, we can extend reasonable credit when necessary, and all subscribers are expected to notify us to stop mailing if it is no longer desired.

FRANK J. BOYER, Publisher,
Reading, Pa.

"In the Name of Our God We Will Set Up Our Banners"

Collapse of Evolution

By Dr. Luther T. Townsend

A beautifully printed pamphlet, with bright, strong cover, 64 pages. Orders for thousands of them were filled the first week they were off the press.

Dr. Townsend deals our Evolutionists a crushing blow. Get yours—and order a lot to give to your friends. Sent prepaid at prices named.

Price: 20c each; \$2.25 doz.; \$17. per 100.

Altar and Ring

A Wedding-Day Souvenir

Compiled by G. B. F. HALLOCK, D.D.

We found quite a quantity of the cheaper edition of these pretty booklets and offer them at the old price. Nothing to equal it at the price. Printed on heavy enameled book paper. Pretty gold title design on cover. Size $6\frac{1}{2} \times 7\frac{1}{4}$.

This book is not a mere jumble of poetry, but has an idea running thru it; it begins with suggestions on courtship, then the ceremony, then the congratulations of friends, etc. The poems celebrating the all-important occasions appeal to heart and mind alike in words of tender sympathy and counsel for the newly-wedded pair.

It is a gem within and without. Every single selection is a literary jewel. The whole of the get-up of the book moreover—the printing, the binding, and the cover,—is dainty and effective.—Rev. A. H. Huijzinga, D.D.

25c, prepaid. Your money back if you want it.

Pulpit Bible Reading

A study in Vocal Exegesis or the Art of Sacred Reading. Bound in neat white antique paper cover. Price 25 cents.

Bishop Vincent: It is full of wisdom.

Christian Advocate: The spirit of this treatise is kind, just and practical.

Religious Telescope: Hope all our pastors will procure a copy.

Dr. Gunsalus: Pervaded by knowledge and good sense.

Sermon Outlines

These Sermon Sketches are available not only for Revival Services, but also for the ordinary preparation for the pulpit. They are Suggestive, Helpful Fresh Gems, and will prove very valuable to ministers in their study.

Sketches of Revival Sermons No. 4

Contains 60 full Sketches of Sermons, contributed by 50 different ministers, aiming at originality and suggestiveness of arrangement, price 50c.

Sketches of Revival Sermons No. 5

By Wm. J. Stevenson, D.D., singularly original and suggestive; 60 full Sketches of Sermons, price 50c.

The Tool Basket

300 Sermon Outlines, Pegs of Thought, Sunday-School Addresses, etc., gathered from various sources and grouped together in convenient form for the express purpose of helping to fix upon some suitable subject, thus affording assistance in time of need and emergency.

100 pages, flexible cloth, indexed thoroughly for ready reference by subjects and texts, price 50c.

The Seed Basket

A collection of 300 Sermon Outlines, Seed Corns, etc., similar to Tool Basket.

100 pages, flexible cloth, indexed thoroughly for ready reference by subjects and texts, price 50c.

Sketches of Sermons on the Lord's Prayer

By J. C. Hornberger, D.D. Price 10c.

FRANK J. BOYER Publisher, Reading, Penna.

Typewriter Ribbons

Ever Try Ours?

A \$1.00 Ribbon for 75c, Postpaid

any makes—Black or Black and Red. Try one.

Worth While Pamphlets

CONSTRUCTIVE STUDIES IN MATTHEW, AND JOHN. Two paper bound vols. by Dr. Gregory. Special price, 35c each, prepaid—west of Miss. river, 40c. Both vols. of great value to ministers and students.

| | |
|--|-----|
| The Higher Criticism, Dr. Sharaton..... | .20 |
| The Higher Criticism, Dr. Bates..... | .10 |
| Counterfeit Criticism of Scriptures..... | .10 |
| Letters on Higher Criticism, Dr. Ridout..... | .10 |
| Biblical Giving, Smith..... | .05 |

Bible Champion Bound Volumes—Indexed

Vols. 1918, 1919, 1920, 1921, each\$2.50

Vols. 1922, 1923, 1924, each 2.75

Vols. 1925, 1926, 1927, 1928, 1929, each 2.75

All prepaid. Uniform silk cloth binding.

Bound Homiletic Volumes For Ministers

Every volume contains and abundance of available material for pulpit preparation for Ordinary, and almost every conceivable Special, Occasion, completely indexed. It will be difficult to procure these volumes after our supply is sold out. Order a volume. Nothing more helpful; nothing so inexpensive!

Bound volumes of the **PREACHERS ASSISTANT**, Homiletic Magazine, bound in Silk Cloth, about 500 pages—of years 1900 and 1902, prepaid, \$2.75. A good investment for preachers.

Bound Volumes **PREACHERS MAGAZINE**, a Homiletical Magazine, all bound uniformly in Silk Cloth, about 570pp, 8 vols., between 1891 to 1901, prepaid \$8.00
Single vol.\$1.25

Bound Volumes **THE SERMONIZER**, a Homiletical Magazine, all bound uniformly in Silk Cloth, about 380pp, any vol. 1912, 1914, 1915, 1916, prepaid..\$1.75

Bound Volumes **THE SERMONIZER**, in enlarged form, bound uniformly in Silk Cloth, about 475pp, vol. 1917 or 1918, prepaid\$2.25

25c Religious Pamphlet Package

Send us 25c for a worthwhile package of timely Religious Pamphlets, more than 50c worth. Try one!

Books by Prof. Leander S. Keyser

Positive, evangelical. fearlessly apologetic but always fair to the opponent

THE PHILOSOPHY OF CHRISTIANITY. A Purposeful Book. Price, \$2.25. The major purpose of this volume is to show that Christianity, based on the Canonical Scriptures, furnishes the only adequate and satisfying world view, and that, in that sense, it is truly a philosophy. From many viewpoints the author shows that the Holy Scriptures teach a philosophy that effectively explains the origin and continued existence of the universe and all its diversified phenomena, from those of the purely physical realm to those of the highest qualitative value. Here we have the solution of the fundamental problems of the Origin, the Purpose and the Destiny of all things; the Rationale of Creation, Preservation and Redemption.

This volume is probably Dr. Keyser's magnum opus. It upholds the Christian system in its fullness and integrity.

MAN'S FIRST DISOBEDIENCE. Cloth, 84 Pages. Price, Net, \$1.00. A constructive interpretation and positive defense of the historicity of the Biblical account of the Fall of Man.

"A book for the times."—"Serving and Waiting," Philadelphia, Pa.

"On the positive side, it is a real contribution to the subject of man's nature and first sin, with an instructive and helpful discussion of the first man's free agency, and its relation to the problems of his disobedience. The book is worthy of careful study."—"The Sunday School Times," Philadelphia, Pa.

A SYSTEM OF NATURAL THEISM. Second Edition, Revised. Cloth, 160 Pages. Price, Net, \$1.35. In view of recent assaults on the Goodness of God, a more extended and adequate theodicy is presented than in the first edition. The insufficiency of the present-day mechanistic view of the universe is penetratingly exposed in harmony with the universal law of causality. All the anti-theistic theories are here thoroughly analyzed and their inadequacy clearly shown.

On the positive side, Personalism in philosophy and Theism in religion are shown to converge in the maintenance of the same doctrine. The old and new theistic arguments are fully explored, all of them leading by a logical process to the conclusion that a personal, all-wise and all-powerful God must exist and that He is the only adequate explanation of the varied phenomena of the universe. The divine attributes and relations are clearly set forth.

THE CONFLICT OF FUNDAMENTALISM AND MODERNISM. Paper Cover, 36 Pages. Price, 30 Cents. The book for everybody! This tract is a Handbook of Information. It tells you just what you want to know; that is, just what the Modernists believe and what they don't believe; ditto for the Fundamentalists. Thus you will find out why they cannot get together. And all of it is told simply enough for laymen as well as others to understand.

A SYSTEM OF GENERAL ETHICS. Cloth, 280 Pages. Price, Net, \$2.00. This book by Dr. Keyser teaches the right kind of morality, the only kind that will stand the acid test of these crucial times. "Up-to-date," "Scientific," "Safe," "Sound," "Clear," "Strikingly Persuasive." Based on sound philosophical principles, and eminently timely and practical.

A SYSTEM OF CHRISTIAN EVIDENCE. Third Edition, Revised and Enlarged. Cloth, 266 Pages. Price, Net, \$1.75. Well adapted as a college and seminary text-book; also profitable for general reading. Like a golden thread, running through the book, is a line of deep spiritual teaching that is certain to enrich every careful reader. Here is a sample: "Christian faith is begotten in the human heart by the Holy Spirit. . . . It is the gift of God."—From "The Defender."

A MANUAL OF CHRISTIAN ETHICS. Cloth, 133 Pages. Price, \$1.25. The author maintains the highest ethical standards and champions the old moralities. There is no blurring of moral distinctions. The book is refreshing at this time when there is much loose thinking on religious and moral themes, and consequently a tendency to disregard the old ethical sanctions.

Books by Dr. A. Z. Conrad

COMRADES OF THE CARPENTER. Price, \$1.50. Written to proclaim God as the real fact in the Universe, to reveal Jesus Christ as the daily comrade of Christians. Thoroughly constructive and inspirational.

"The book fairly scintillates with wise and uplifting sayings. For Spiritual edification it cannot be surpassed."—Prof. Leander S. Keyser.

SEVEN FINALITIES OF FAITH. Price \$1.50.

"Possibly some book has been written which gives a more complete, pungent and inspiring defense of Evangelical Christianity, against the attack of modern rationalism and the various phases of unbelief so prevalent nowadays, than does 'The Seven Finalities of Faith,' the latest volume from the pen of Rev. A. Z. Conrad; if so, it has not come under the eyes of this writer. The pastor of Park Street Church has supplemented his previous books, 'Jesus Christ at the Cross Roads' and 'Comrades of the Carpenter' with this volume which is written with the vigor of phraseology and power of argument which is characteristic of his pulpit utterances. So solid is the argument, and so commanding are the subjects and method of treatment that it can not be read hastily with any profit. These messages stress in a constructive way the abiding realities of the Christian faith which make the only true basis for a life of happiness and service here and hereafter. The book will be welcomed by all Christians, in captivating and convincing reading, easily grasped.

"Rationalists and unbelievers may sneer at this, but they will encounter difficulties in answering it. To many evangelical Christians it will be a source of hope, comfort and inspiration. Even those who do not agree with all of the author's conclusions will find it entertaining and instructive."—Boston Transcript.

JESUS CHRIST AT THE CROSSROADS. Price, \$1.25.

"Jesus Christ at the Crossroads" ought to waken up modern unbelief to the fact that it is riding for a fall. Dr. Conrad is a 'Knight of the King's Table' and comes out into the open not only to challenge the real enemies of Christ but to give them battle, assured of the victory Christ gives His witnesses. Every one who reads this book will thank God for it and be cheered by it."—Harris H. Gregg, D.D.

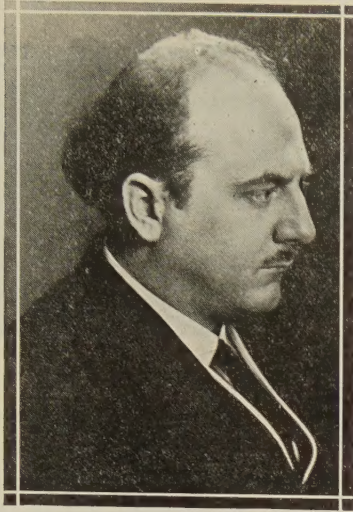
THE GOSPEL FOR AN AGE OF THOUGHT. Price, \$2.00. The Christian quest for reality in the universe—this is the central theme of Dr. Conrad's new volume. No body of truth, he shows, is more completely validated in Christian experience than that presented in the Gospel of Christ. How the Gospel meets every known test of both rationality and reality and how it answers the soul's cry for freedom is told with satisfying freshness and dependableness.

Books by T. C. Horton

| | |
|--|--------|
| PERSONAL AND PRACTICAL CHRISTIAN WORK | \$1.50 |
| POTENCY OF PRAYER..... | 1.75 |
| PEERLESS POEMS OF DAVID, THE KING..... | 1.50 |
| THE WONDERFUL NAMES OF OUR WONDERFUL LORD | 1.00 |
| OUTLINE LESSONS ON THE LIFE OF CHRIST, FOR BOYS AND GIRLS..... | .50 |
| OUTLINE STUDIES IN THE EPISTLE OF JOHN | .50 |
| THESE PRE-MILLENIALISTS — WHO ARE THEY? | .25 |
| OUTLINE STUDIES IN THE EPISTLE OF JUDE | .25 |
| THE MESSAGE OF THE KING—2c each; or 100 for | 1.50 |

Frank J. Boyer, Publisher, Reading, Pa.

READ Winrod's Writings



GERALD B. WINROD
"Defender of the Faith"

SCIENCE, CHRIST AND THE BIBLE
Published by Revells. A complete text of ten addresses delivered before Sunday night audiences in Chicago last year, numbering about 4,000 each. Subjects: Fables and Philosophies; Science and Religion; Science and the Bible; Where are the Mystics?; Remember Lot's Wife; The Jew in Prophecy; Job's Boils; The Geology of the Church; The Biology of the Church; The Translation of the Church. 156 pages. Price: \$1.25. Keyser says: "Mr. Winrod commands a terse and graphic style. His book is so clearly written that he who runs may read."

CHRIST WITHIN
Published by Christian Alliance Publishing Company. Sledge-hammer blows in defence of historic and evangelical Christianity as against the encroachments of blighting heresies. Half of the book explains the spiritual science of the in-Christed life. Three other chapters on Evolution, Modernism and Jonah and the Whale. 140 pages. Price \$1.25.
(Order the above books from The Defender Publishers, Wichita, Kansas)

THE DEFENDER MAGAZINE
Mr. Winrod is the editor of a widely read religious journal called *The Defender*. The following associate editors co-operate with him in delivering an inspirational magazine each month: Mark Matthews, A. P. Gouthey, Paul Rader, Oswald J. Smith, A. Z. Conrad, Keith L. Brooks, Newton Riddell and others. Opposes Evolution, defends the Faith. Latest news, Bible expositions, scientific articles, etc. Big magazine, small subscription price.

The Defender,
Wichita, Kansas
I accept your offer. Find \$1.00 enclosed.
Send me the Defender for 27 months.

Name
Address

TWO GREAT BOOKS by DR. NELSON

THE MOSAIC LAW IN THE LIGHT OF MODERN SCIENCE. Cloth, \$1.50. Something entirely New in the scientific defense of the Bible. The author proves that the old Jewish lawgiver is even now the greatest scientist of the earth and is even now leading all the great scientific schools of the world.

It is intensely thought provoking, unique, and scientifically and theologically correct.

—Dr. C. C. Gohn.

I heartily endorse your advance position, both from a scientific and biblical point of view.

—Evang. Max Wertheimer, Ph.D.

After you have read this book you will have a much clearer knowledge of the laws of Moses. It is really an eye-opening book.

—Dr. L. S. Keyser.

It is a scientific classic of a very high type.

—Dr. J. W. Berchfield.

THE GOSPEL OF CAUSE AND EFFECT, OR, THE AUTOMATIC PRINCIPLE OF REWARDS AND PUNISHMENT. Cloth, \$1.50. This is a companion book to *The Mosaic Law*. Although written from a scientific standpoint, it contains the most convincing argument ever framed for the use and comprehension of common people.

Its every page grips the reader, whether he be student or professor, whether from the pew or the pulpit. It ought to be in the hands of every man whether in the common school or in the university.—Bishop N. Castle, D.D.

It is stimulating, thought-provoking, and true.

—Pres. Charles A. Blanchard.

It is the best work on moral science I have ever read.—J. T. Boyd, M.D., A.M.

Order from

FRANK J. BOYER, Reading, Pa.

IN PERMANENT BOOK FORM

Dr. Wm. E. Biederwolf's

Ten Reasons Why I Know the Bible is the Word of God

These ten splendid and unanswerable Lectures which recently appeared in the columns of the *Champion* are now substantially bound in beautiful silk cloth and sell for the small price of \$1.25.

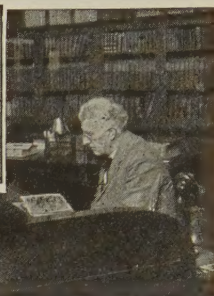
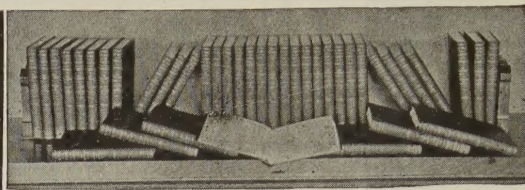
People who do not accept the Bible, Christians who want their faith reenforced, preachers who want material for Sermons, Students and Christian workers in general

ALL OUGHT TO HAVE THIS BOOK

Price, prepaid \$1.25

Send Orders to
Bible Champion, Reading, Pa.

W. B. Riley's Forty Volumes



The Bible of the Expositor and the Evangelist

Representing Thirty Years of Labor

Nineteen volumes already off the press. Old Testament: I-Genesis; II-Exodus; III-Leviticus; Numbers, Deuteronomy; IV-Joshua, Judges and Ruth; V-I and II Samuel; VI-I and II Kings, I and II Chronicles; VII-Ezra, Nehemiah and Esther; VIII-Job; IX-Psalms 1; X-Psalms 2. New Testament: Matthew I, II, III; IV-Mark and Luke; V-John; VI-Acts I; VII-Acts II; VIII-Acts III; IX-Romans; X-I Corinthians; XII-Ephesians.

Cloth binding (Mailing 15 cents extra) \$1.00

Paper binding (Mailing 10 cents extra) .50

Other Books by the Same Author

Larger Works

| | |
|---|--------|
| Revival Sermons..... | \$1.50 |
| Evolution of the Kingdom, paper | .60 |
| Inspiration or Evolution, paper 75c, cloth | 1.50 |
| Perennial Revival, cloth | 1.25 |
| Crisis of the Church, cloth | 1.25 |
| Menace of Modernism, paper 50c, cloth | 1.10 |
| Ephesians, paper | .75 |
| The Blight of Unitarianism (New) a series of five sermons. (postpaid) | .50 |
| Daniel vs. Darwinism | .25 |
| God Hath Spoken | 1.75 |
| (500 pages of addresses by the leading Bible expositors of the world. A text book on the Christian Fundamentals.) | |

10c Booklets

| |
|--|
| Jerusalem and the Jew |
| The Challenge of Orthodoxy |
| Bryan, the Great Commoner and Christian |
| Christ and His City |
| Will Christ Come Again? |
| Shall We Longer Tolerate the Teaching of Evolution? |
| The Eclipse of Faith |
| Fundamentalism—What Is It? |
| The Scientific Accuracy of the Sacred Scriptures |
| Evolution—Does It Tend to Atheism? |
| The Interchurch, or the Kingdom by Violence |
| Redemption of the Downtown |
| Theological Liberty vs. License of Infi- delity |
| Socialism in Our Schools |
| Is Society Rotting? |
| All 15 Booklets to One Order, \$1.00. |

Dr. W. B. Riley has now in circulation 450,000 books and booklets.

Order from L. W. CAMP

1020 Harmon Place, Minneapolis, Minn.

THE BIBLE CHAMPION

Official Organ of the Bible League of North America


Volume 36

MAY, 1930

Number 5

EDITORIAL

Censorship and Civilization

IVILIZATION has fought its way out of the jungle to its present position under the protecting direction of continuous censorship. Every student of history is familiar with the fact that the most violent opposition has attended every step of human progress. The slogan of the opponents of moral uplift under the guidance of censorship has always been "personal liberty." Human nature naturally opposes restraints. Self indulgence is as natural as breathing. Unfortunately excessive individualism invariably interferes with every form of Governmental policy and program. The mass of the people would much prefer to jog along jauntily toward the jungle than practice the restraints necessary to the general welfare. The particular business of censorship is to exercise a *protective control* which will prevent the corruption of morals, the destruction of government and all action which might be detrimental to the public weal. Censorship is involved in every license system employed. The *fact of license* assumes supervision which is a form of censorship. The same thing is true of all *public inspection*. There is hardly anything today which is not under supervision and very properly. If you undertake to introduce plumbing in your house you will soon discover that you are not at liberty to put in any kind of plumbing you wish, however wise you may think yourself or however independent you desire to be. It must be so introduced as not to interfere with the health of the household. Why not protest that this is a drastic interference with individual rights and a curtailment of personal liberty, unwarranted and indefensible? On the contrary, such supervision is accepted as a wise provision by all intelligent citizens.

Take again the matter of electric wiring. If you wish to introduce electricity into your resi-

dence, you are not at liberty to wire your home any way you choose, but it must be done in such a manner as to reduce the danger of fire to the minimum. Or again, take the matter of handling explosives. In addition to law looking to the protection of the public in this direction, the matter is not left in the hands of those who have a distinctively commercial interest but is publicly supervised. A very definite censorship is employed to see to it that the conditions of public safety are fully met.

If you are the owner of a large *dairy*, you will very soon discover that a very careful inspection or censorship is employed to prevent circulating disease from diseased animals. All this was vigorously fought for years, just as every form of protection has been. The employment of drugs and narcotics demands the most careful and even drastic supervision. Why should not a person be at liberty to take drugs at will and even to circulate them to people who desire to purchase them? Why not assume that the public is sufficiently intelligent to determine its own course and that this interference with individual rights be stopped? One of the very commonest experiences today is the censorship exercised over the use of automobiles. Brakes have to be inspected. Parking is restricted by those who are appointed to determine what will be for the interests of the public.

Our Government is based upon the idea that all men are entitled to "life, liberty and the pursuit of happiness" and that citizens should be protected in the exercise of these things. We might continue indefinitely thus to illustrate the principle of supervision which is all that is meant by censorship. All this is in the interests of the material well-being of the people. Are we then to assume that the physical is of more importance than the intellectual

and the moral? *Character is infinitely more important than cash.* The matter of highest importance is the development of personality. Indeed, personality is the most strikingly interesting thing about humanity. Whatever tends to the deterioration and debilitation of personality is not only to be avoided, but in so far as possible, to be prohibited.

The anti-censorship advocate with a great deal of gusto asks this question, "Are not people in this enlightened age perfectly competent to determine their own courses of conduct?" All legal action carries the implication that either they are not competent or not willing to conform their own individual lives to the social weal. A very particular answer to this question is to be found in the fact that directly and indirectly this Country is expending eleven billions of dollars a year in the prevention and punishment of crime. It is a noteworthy fact also that eighty per cent of the recent criminals are young men and women. Some powerful influence is evidently operative to create a disregard for law and a definite opposition to all restraint. The fact is, multitudes of the people are dissocialized. They are concerned only with their immediate desires and anything and everything that feeds an unholy passion is detrimental individually and collectively. Censorship is Government action looking to a prevention of influences calculated to inflame passion, create abnormal appetites and bring about personal degeneracy. As a matter of fact, people as a whole either are not competent to determine what they should read and what they should see, or they are not wise to the disastrous consequences of living in an atmosphere charged with moral poison.

The demand for censorship is created first of all by *human avarice*, which leads men to pander to purient tastes in the circulation of corrupt literature or the presentation on the stage of scenes calculated to develop the most unworthy qualities in human life. A second reason for the censorship is an *innate sensuality* requiring only some particular outward appeal in order to secure its expression and wreck personality. A third reason lies in the *low ideals of life* entertained by many people who have had the privileges of education as well as those who have not. Intellectuality unfortunately is no guarantee against moral perverseness. A comparatively small per cent of people are competent to exercise leadership and to determine what can safely be put into the hands of children and youth. For the protec-

tion of those who are ready to follow along any line of pleasure presented, it is important to prevent a wide distribution of filthy literature or a public presentation of such scenes as would awaken unholy appetites or lead to any line of criminality.

The objectors to censorship are obsessed with an excessive individualism which blinds them to the larger matter of social interrelationships and obligations. As a rule they entertain utterly false ideas of what personal liberty really is. There is a disposition to confuse license and liberty. It would be well to understand that the very fact that human rights are so sacred entails a corresponding obligation to protect those rights when they would be interfered with, by the creation of an unholy and corrupting atmosphere. It is well to remember in dealing with a question like this that epithets are not argument. The discharge of a battery of words like, "prejudice, intolerance, fanaticism, bigotry, prudery, puritanism" does not get anybody anywhere. Yet these are the accusations with which the advocates of censorship are barraged by the opponents of such supervision.

We are warned against the danger of trying to make men moral by law. We are told that goodness legislatively secured is no goodness at all. We are told that the advocates of censorship are unsophisticated, inexperienced and incompetent. The ministerial profession is especially accused of inefficiency in dealing with these matters because of its supposed unfamiliarity with worldly affairs, and general social conditions and demands. One thing is perfectly sure the pastors of large City Churches have a much wider knowledge of such things than the average business man because of the multiplied ministerial contacts and the manifold confessions which put the minister in possession of facts as they exist. We are told also that the censorship is full of inconsistencies in passing plays and books which are much more demoralizing than some which are banned. This argument protests too much. If it were valid, it would only emphasize the importance not of less but of more supervision and of a wiser one than is now exercised. Again, we are told that there has been altogether too much suppression and repression in sex matters. We are told that the human body which is made in the image of God is too beautiful and too noble to demand such concealments as have been insisted upon, etc. Of course, such an argument has no force with intelligent peo-

ple. We are told of an Italian Curator who was instructed to clothe all the prominent statues with fig leaves whenever people from England visited Rome. Our attention is directed sarcastically to the fact that censorship in the days of the Puritans prevented a man from kissing his own wife on Sunday, but neither caricature nor sarcasm intelligently meets the situation.

The Psychological demand for censorship greatly increases its importance. We have only recently come to appreciate the power of *suggestion*. A large part of human conduct is due to suggestion. Childhood is susceptible to suggestive influences. The period of adolescence is particularly responsive to external appeal. At this impressionable period what is read and seen makes for righteousness or unrighteousness in character. Modern mental science gives one of the strongest grounds for censorship which can be anywhere found. Thinking blossoms into action and action blossoms into habit and thus determines destiny. Books are particularly influential in creating lines of thought which have their results in the habitual thinking of those who read. The most direct approach to the very heart of personality is the "eye" gate. What is seen makes a more lasting impression than what is heard. Unrestrained authorship would lead to the production of books for profit only and without regard to moral influence. We have sufficient illustration of the disposition of unprincipled men to distribute salacious and soul-destroying literature. There is not a civilized nation on earth that has not found it necessary to exercise a definite supervision over printed matter distributed among the people. You may be told by the opponents of censorship that in France there is no public censorship and that the same thing is true of Belgium. As a matter of fact France places the responsibility on the police of seeing to it that both seditious and degrading literature be prohibited. While it is true that the stage in France has reached about as low a level as one could conceive of, nevertheless, it is still the fact that not a few plays have been prohibited by the police as calculated to overthrow the existing order or inflame the public mind and thus work adversely to the peace and progress of the people. The same thing is true in Belgium and indeed everywhere it is found necessary to check the avaricious tendencies of unscrupulous men.

What should be banned? Whatever accord-

ing to the ethical standards generally accepted is *indecent, immoral, vice-creating, crime-producing* and peace destroying. How any one can object to the exercise of a censorship which could prohibit the circulation or presentation of things that can be thus characterized we can not understand.

There is another fact of great importance and that is this,—the very fact of censorship makes for better plays because of such supervision. Who can estimate the calamity which would befall the Community if evil-minded men seeking gain only and pandering to the lowest tastes should turn loose the mental and moral sewage which exists in their minds and hearts. Censorship has an educational value of the greatest importance. We want moral vigor and virility. Every parent has a desire that the son or daughter shall be reasonably protected from defilements and dangers which would inevitably surround them unless protection were afforded. Censorship has as its objective the prevention of tobogganing to the pit. This is one of the easiest things to do imaginable. Childhood and youth filled with impulse readily follows the line of least resistance. It is easier to drift than to drive. It requires effort to follow the rungs of the ladder to the pinnacle, but none at all to slide to the pit.

One of our greatest statesmen in a critical period of our nation's history said, "Let us raise a standard to which the wise and honest may repair." Our Psychologists tell us that the determining thing in moral progress is a proper *standard of reference*. Have we no social or moral standard which will enable those who are in control of the moral interests of the Community to determine with reasonable accuracy the books and the plays that should be banned? We plead for the childhood and youth of today. We urge that the protective influences of the censor be not withdrawn. Our deep desire should be to give life the upward incline. Let us not permit in the name of art or science a wide distribution of literature and the presentation of plays whose whole influence everybody knows is subversive of high character. We have enough blighted youth today. One of the most pitiable spectacles we witness is that of lives broken by the poison gasses in the war. But what is much worse than that is a moral obliquity and degeneracy induced by moral poisons which in spite of the censor are widely distributed. The advocates of censorship are met with the taunt,

"The trouble is in your own mind." "To the pure all things are pure." The *keeper of a brothel* might say the same thing. The *gangster* could throw out the same suggestion with just as much propriety. To nobody are impure

things pure. Right is eternally right. Wrong is eternally wrong. The attempt to break down moral control by withdrawing all censorship will not succeed.—A. Z. C.

What shall we Preach?



OR the evangelical preacher there can be no doubt as to what he shall preach. The Bible gives ample directions regarding the subject matter of preaching. For example, Paul said, "I came not to baptize, but to preach the gospel." Again: "So, as much as is in me, I am ready to preach the gospel to you that are at Rome also." Again he exclaimed: "Necessity is laid upon me: yea, woe is me if I preach not the gospel!"

Here is a wide field for preaching. The gospel is the good news of pardon, salvation and truth through the incarnate Son of God. This fact rests upon the creation of the world by the God who sent His only begotten Son into the world to redeem it. It also includes the continued oversight and providence of God. The creation of man in the divine image also belongs to the basic element of the gospel; for if man was not originally created in the divine similitude, the whole plan of redemption would have no rational and psychological basis. The fall of man through Adam's sin is also basic to the gospel which Paul preached, for he said, "As in Adam all die, even so in Christ shall all be made alive."

Then there is the proto-gospel, that "the seed of the woman shall bruise the serpent's head." There are also the Messianic predictions of the Old Testament. The typology of the Old Testament can be brought in to symbolize the coming of the real atoning sacrifice of the Lamb of God. There are indeed few things in the Old Testament that cannot be brought into vital relationship to Christ.

But how rich and varied is the field for the preacher in the New Testament revelation! The virgin birth of Christ has a vital place here, because in no other way could there be a real divine incarnation. The beautiful incidents relating to the nativity of our Lord can be presented at Christmas time and will never grow old. The holy life and good works of the Son of man are also a part of the good news. Central in the whole preaching will be the substitutional sacrifice of Christ on the cross, proving that God's love is real love, leading Him to make a real sacrifice for sinful and miserable men.

Here also will enter the doctrine of salvation by grace, also that of justification by faith. The preaching of the gospel will also include the assurance of the future life, for Paul says that "Christ hath brought life and immortality to light through the gospel."

Thus we see that, when Paul says that the gospel shall be preached, he was not depicting a small and narrow field for the preacher's ministry. The same is true when he declared that he would know only Christ and Him crucified. That also furnishes the preacher with an unending diversity of topics. While, of course, Christ's atonement is central here, yet everything about Christ in both the Old and New Testaments is relevant so that the preacher may range far and wide. He can see Christ in creation, providence, the realm of nature (John 1:3), prophecy, type, promise, sin, restoration, and the final consummation of all things. Moreover, the teaching of Christ in the gospels and the expansion and development of His teaching in the Acts, Epistles and Revelation will furnish vast material for the treatment of practical ethics and everything else pertaining to man's diversified every-day life here on earth. Thus the field of the preacher of the gospel is not a narrowly restricted field.

There may be topics that are not necessary for him to treat in the pulpit. For example, he does not need to give lectures on technical biology or botany or astronomy, but he can use his knowledge of the scientific realm to illustrate and confirm the great truths of the Bible, especially the power, wisdom and love of God. No kind of true knowledge is foreign to the minister of the gospel, even though he may determine to stick to his major theme of the gospel.

In another passage the apostle Paul wrote to Timothy, "Preach the Word." In following this injunction the evangelical preacher (who, of course, has clear and definite ideas of "the Word") will find inexhaustible material for homiletical purposes. To him "the Word" is the Bible, the whole Bible. Not everything in the Bible is meant for public use. Some things are intended for private purposes, for either instruction or warning. But there is ample

material for all the occasions that call for public discourse in the minister's life.

So we may say that the whole Bible is open to the preacher of the gospel, all of it centering in Jesus Christ. If he will make up his mind to preach "the Word," he will find himself abundantly supplied with sermon topics and discourses. On this point the present writer is willing to give a leaf out of his own experience. When he began to preach a good many years ago, he was often sorely puzzled with the question, "What shall I preach next Sunday?" It seemed to him again and again that he had said everything he could think of; that he was mentally empty and exhausted. Then he would pace up and down his study, press his brow with his hands, pull down now this book, then that, from his library shelves and do many other things in straining effort to find something to preach next Sunday. This was a wearing and nerve-racking method, for no man has the wisdom to preach from his own mental stores to the same congregation Sunday after Sunday. Then he decided to pursue another and a wiser course. He turned to "the Word," as Paul enjoined Timothy to do. About Tuesday morning, after Monday had been given up to something recreative (but not idle), he turned to his Bible. If he was studying some particular portion, he would turn to that. At other times he would turn to any portion that suggested itself to him. And this is the experience he desires to tell: It always occurred that the first thing he knew he had more texts and sermon topics than he knew what to do with for next Sunday, and wished that he could preach four sermons instead of only two. This method was pursued by him year after year and never failed.

However, even so good a method must be qualified. It must not be made a substitute for diligent reading and study. The minister should always be engaged in some exegetical study of a portion of the Bible; and in doing this he should make use of the Hebrew and Greek, if he can. In such studies he will find many texts that will open up to him in a wonderful way. He will find that he can bring out of his Biblical stores treasures new and old.

Then the minister should also be a diligent reader of the best books and magazines. At least, he ought to keep his knowledge up to date along the major lines. Note how this diligent study will operate. Having read the Bible until he has found a suggestive text, the knowledge he has gained will come at his command to illustrate, enforce and prove the truth of the selected passage of God's Word.

In this way the minister will be a Biblical

preacher, a preacher of "the Word," as Paul enjoins, and at the same time he will bring the Word to bear upon the thought of the day, and will be saved from archaic thinking and obsolete modes of expression. This means, too, that he will have an open mind to all truth whether it be old or new. On the one hand, he will not be a parvenue and upstart; on the other, he will not be a reactionary.

The minister will also be a faithful pastor. He will know his people and his community. Thus he will know their needs; he will realize what they ought to have in the way of preaching. Then as he returns to his work-shop and pursues his study of the Bible, you may depend upon it he will soon discover the very text whose homiletical development will be relevant to the needs of his congregation. In this way he will also be a practical preacher, one who knows how to apply the truths of the Bible to everyday life.

The plan of going to the Bible for his basic sermon material led the present writer into other lines. He found it profitable sometimes to give purely expository discourses on certain sections of the Bible, even on whole books of the Bible. Then he was led to preach series of sermons, especially at the Sunday evening services. The following were some of these series: the Ten Commandments, the first, second and third chapters of Genesis, the Lord's Prayer, the Apostles' Creed, the parables of Jesus, the miracles of Jesus, the order of salvation (vocation, illumination, regeneration, justification, sanctification, etc.). This serial kind of preaching kept people coming to the services.

To be a preacher of "the Word" also means that one must not evade the difficulties of the Bible. There is a coterie of infidels in almost every community, and they try to confuse the church people by pointing out certain apparent discrepancies in the Bible. The writer had experiences of this kind. Therefore several times he announced a brief series of sermons on the difficulties of the Bible, and showed the people that, after all, they could be explained very beautifully by deeper investigation. By going back to the Hebrew and the Greek texts he was often able to prove that the infidels were lacking in necessary knowledge. Many persons who were puzzled by the infidel propaganda thanked the minister heartily for clearing up difficulties that had troubled them.

Moreover, it is profitable for the evangelical minister to uphold and elucidate the Biblical—that is, the Christian—world view; to show how rational and satisfying it is both to the intellect and the emotions, to deal with the doc-

trines of God, creation, preservation, sin, redemption, immortality, the glory of the coming age when Christ will reign supreme. Yes, indeed, if the preacher will "preach the Word," he will always have plenty of themes to pre-

sent, and they will always be themes that are worth while; themes that will transfigure the life that now is and give sure promise of the life that is to come.—*L. S. K.*

Build on the Book!



NO TWO persons can see exactly alike in all things, but it is nevertheless true that the great mass of people are without individuality. They are trained en masse and rarely become masters of themselves. They are just one in the crowd, and without personality. This is largely the fault of the schools, for teachers and professors have no time for concentrating upon individuals.

There is a popular saying abroad today, "Be yourself!" That is good, but, "What kind of a self?" Shall it be a "selfish self" or a "serving self?" Everything depends upon one's ideal. Will that ideal be some person? and if so, whom? Will it be some particular characteristic of some one person, and if so, what? But most people just drift along with the tide and are swept into the vortex of the crowd. When you have seen one you have seen all. Their footprints are all alike.

Who and what is the ideal character of the civilized world? Is it not Christ and the Christian character? And when we say "Christian" we do not mean merely a "church member" for so often the church member is just one of a "Christian crowd," albeit upon a little higher level than an ordinary crowd. But we mean a real follower of Jesus Christ, one whose heart is centered upon Jesus Christ as Saviour and Lord, and whose character foundation is laid upon the Word of God.

It is never too late to choose. Never too late to build. Only be sure about your foundation. Be sure that you build upon God's book—the Bible. There can be no question about this. It must be the foundation of any really great life, and hundreds of the best men that have ever lived and accomplished things for their fellow men—outstanding characters, worth knowing and worth copying—are proof of this statement.

If you want to *do* the best, you must *be* the best. If you want to *be* the best, then you must *have* the best. If you want to *have* the best—you must have the Bible! There are to be found the great characters—good and bad. There we find the incentive for the great lives which

have accomplished great things. There is found the secret of power.

Millions of godly men and women hold this blessed Book in their hands today and would lay down their lives, if need be, in its defence. Every country on the globe possesses witnesses to the truth of the Bible. They have come out of the darkness of heathen superstition and rejoice today in the sunshine of God's love.

The martyrs, by the millions, proved the promises of the Bible and left us the heritage of their unsullied faith. The catacombs bear silent testimony to the price which men and women gladly paid for their loyalty to Jesus Christ and His Word. Tens of thousands of witnesses bear record to the faith of George Mueller in God's promises, for millions of dollars passed through his hands in answer to his prayers on behalf of the needy.

Thousands in China today stand with the Bible in their hands—missionaries and converts—proving that Hudson Taylor's faith in the Word of God was honored. The writer himself has proved it in innumerable instances and ways, and there are not enough demons in hell, nor deluded Modernists in the schools and churches, to move him one iota from his faith in the unbroken and unbreakable Word of the Living God.

Therefore, let us Build on the Book! And in order to do that, we must, first, know the Book! We must know the Man of the Book, Jesus Christ! We must tie ourselves up to faith in every word in the Book! We must yield ourselves to the Holy Spirit, the author of the Book, who alone can interpret it to us,—that He may develop in us a life that will insure a character after His own fashioning, which will be unique and unequalled among the sons and daughters of men.—*T. C. H.*

* * *

We must distinguish between love, and the emotion of love; between love and like. We cannot like every one, but we can love every one, because love in its initial stages is the product of the will and choice of doing and acting, and not of feeling.—*F. B. Meyer, D.D.*

The Best Approach to Sinners

IN THESE days of so much talk about the "psychological approach," the question arises as to the best method of approaching sinners in order to win them to Christ. We are wondering whether mere worldly wisdom gets us very far in solving this problem. Sometimes people work out such fine-spun theoretical programs that they scarcely get anything done, because they do not think that the "psychological moment" has arrived for approaching the unconverted.

Now we have no patented or copyright soul-winning method to propose. Indeed, we do not believe that any method can be suggested that will always be successful. Men are limited in their knowledge of soul-winning just as they are limited in their knowledge of everything else. However, we wish to offer a few plain suggestions.

Of course, the soul-winner must have and use good common sense. He must not be a fanatic. He must know something about human nature in both its regenerate and unregenerate states, or he will make many blunders and will balk his own purpose. However, the gift of common sense ought to be taken for granted in all kinds of work.

A prime requisite for successful soul-winning is this, that the would-be soul-winners should himself have had a real experience of salvation through faith in Jesus Christ. If he has not had such an experience, how can he point out clearly and forcibly the way of salvation to others? On the other hand, if he has had such an experience, he has found the way to obtain it, and so can explain and proclaim it to people who are still unsaved.

Another endowment for soul-winning is real concern for sinners and their salvation—a burning earnestness in the work of evangelism. Nothing is more deadening than apathy and coldness in religion. On the other hand, nothing is more contagious than flaming zeal, if it is accompanied by soberness and good sense. It is written of Christ, "The zeal of thine house hath eaten me up." Many people who, no doubt, are converted have never yielded sufficiently to the Holy Spirit's power to give them a burning earnestness for the salvation of the unconverted. Read S. M. Shoemaker's *Twice-born Ministers*, and learn how to get the Spirit's endowment for the successful rescuing of sinners. It is a most illuminating book. See the review of it in a previous number of the CHAMPION.

Another essential qualification for effective soul-winning is absolute faith in the Bible as the divinely given Word of God and an acquaintance with its wonderful and persuasive invitations and promises to the unsaved. The man who doubts the Bible, and is uncertain as to its divine authority, will be shorn of his power to win souls from the path of sin to the highway of holiness. He might win them to a rationalistic view of religion, but that is far from being saved from the power of sin and cleansed from its defilement.

It is to be feared, too, that many ministers and laymen can recite from memory very few pertinent Biblical texts addressed to the unconverted. The Bible is rich in passages that are adapted to arouse, convict and convert the sinner. How many passages of the kind can you and I quote offhand? If we do not know them, or if we know very few of them, it would be more profitable for us to study the Bible than to read the latest book on "religious psychology." We hold that the Bible, with its earnest rebuke of sin and its inspiring assurances of pardon and salvation, furnishes the best "psychological approach" to the unregenerate: first, to create in them a conviction of sin, and, second, to beget faith in the Lord Jesus Christ as the only efficient Saviour. All great winners of men have been apt at quoting relevant texts of Scripture. There has never been an exception to this rule.

Let us call attention to a number of the outstanding texts that are apropos to the sinner's needs and condition: "Be sure your sin will find you out" (Num. 32:23); "Prepare to meet thy God" (Amos 4:12; read the whole verse); "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17); "Thine own wickedness shall correct thee, and thy backsliding shall reprove thee; know therefore and see that it is an evil thing and a bitter that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts" (Jer. 2:19); "Though hand join in hand, the wicked shall not be unpunished" (Prov. 11:21); "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. . . But it shall not be well with the wicked," etc. (Eccles. 8:11-13); "Repent ye, and believe the gospel" (Mark 1:15); "Except ye repent, ye shall all likewise perish" (Luke 13:3); "Repent ye, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive

the gift of the Holy Ghost" (Acts 2:38); "Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance" (Rom. 2:4); "How shall we escape if we neglect so great salvation?" (Heb. 2:3). Many other passages are adapted to stir the conscience into conviction and cause heartfelt contrition.

Then there are the many gracious invitations: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money and without price" (Isa. 55:1); "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else" (Isa. 45:22); "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

(Ezek. 33:11); "Come unto me, all ye that labor and are heavy laden" (Matt. 11:28); "God so loved the world," etc. (John 3:16); "Him that cometh unto me I will in nowise cast out" (John 6:37); "He that believeth and is baptized shall be saved; he that believeth not shall be condemned" (Mark 16:16); "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst Come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

Let it not be thought that we are disposed to "knock" on human psychology, for it is of much value if it is studied and used in the right way; and yet it must be said that the great soul-winners of Christian history have been men who were deeply versed in Holy Writ, who knew how to use it effectively, and who were at the same time endued by the power of the Holy Spirit.—*L.S.K.*

Our Lord's Central and Abiding Purposes



THE central and still active purpose of our Lord was never more accurately nor more succinctly expressed than in the saying current in the early church, as quoted by Paul in his first letter to Timothy. "This is a faithful saying, and one worthy of all acceptance that Christ Jesus came into the world to save sinners."

It may be well to note that this saying does not square with the assumption, widely current to-day, that Jesus may be accounted for as we account for other men. By implication at least it denies that he is simply a product of those forces that energize in this world, that heredity plus environment afford the needed explanation of his personality. It not only states the purpose of his life; it states that he *came* to accomplish that purpose. This accords with the New Testament representation in general. It ever assumes that Jesus existed prior to his birth in Bethlehem, that he could truly say, "Before Abraham was, I am." You and I had no such preexistent life. We really came into existence only a few decades ago at most.

It was otherwise, however, in the case of Jesus. It was not supposition but fact that John expressed when he wrote of the Word which was in the beginning as having been made flesh and dwelling among us; and that Paul expressed when he wrote: "He who was in the form of God and who thought it not robbery to be accounted equal with God,

made himself of no reputation and took upon him the form of a servant and was made in the likeness of men."

What induced our Lord to come to this world? What moved him to leave his throne of glory and company for a season with wicked men? Christ's presence in this world raises problems that call loudly for solution. This is the case whether our approach be predominantly intellectual or predominantly ethical.

If we regard Christ's presence in this world from a predominantly intellectual viewpoint, we will probably be concerned most of all over the obvious fact that his coming, as well as his activities while here, involved a break in the order of nature. It is doubtless true, though not as true as many would have us believe, that this difficulty is more felt by the twentieth century than by the first century man. Modern science insists, and rightly insists, that we live in an ordered world, a world that is ruled by law and not by chance, a world in which there is no place for caprice. In Christ, however, we are clearly face to face with a miracle of fact—whether we consider the purity of his character or the greatness of his personality. It should be plain to all that the presence of an absolutely sinless being in this world is as much of a miracle of fact as one who by his own power is able to still a tempest or raise the dead. Such a break in the cosmic process demands an explanation. The saying we have cited supplies the needed

explanation. Christ Jesus came to save sinners. If sin had not entered this world, Christ would never have come; but sin being here as a dread and curse-bringing reality, his coming was necessary if men were to be saved, if a lost world was to be restored to its God.

We have been told so often that the presumption is altogether against the occurrence of the miraculous that unless we are on our guard we will take for granted that this is the case. Generally speaking, it is of course true that the presumption is against any alleged miraculous explanation; but, granting this, it may still be maintained that circumstances might exist in which the presumption would favor the occurrence of the miraculous. Whether or no we will judge it plausible or even believable that the Son of God actually came into this world hinges largely on what we think of the world's moral and religious condition.

If we think that the world is in a normal condition—normal for its present stage of development—we will think it more or less unbelievable that a divine being should have come into this world because we will not be able to discover any real need of such an act on his part. But if we are convinced that this world is in an abnormal condition; that it is a world gone wrong, seriously wrong, so wrong that it is a lost and condemned world; then for those who believe in the existence of a good and loving God, the presumption is in favor of the thought that he will intervene that he will act for the restoration of this lost race. Such an act on his part would necessarily be miraculous.

To reject the miraculous is, therefore, to reject the whole scheme of redemption; it is to deny that God has wrought in history for the salvation of his people. It is the man who has no deep sense of having gone wrong, who has little or no consciousness of sin, who is disposed to reject the miraculous. The man, however, who is conscious of his own sin and helplessness, who realizes that, left to itself, this is a lost and condemned world, is disposed to give due weight to those considerations that indicate that it is indeed true that God so loved this world that he gave his only begotten Son that whosoever believeth on him might not perish, but have everlasting life.

The moral problem raised by Christ's presence is perhaps not very keenly felt by hosts of modern men, because of their lack of any deep consciousness of sin. None the less, it is

quite possible to suppose the existence of a man concerned not so much to account for the apparent break in the order of nature as to account for the presence of one who was holy, harmless and separate from sinners in a world that so reeks with iniquity and blasphemy. It would seem indeed that it was this latter thought that was uppermost in the minds of the early Christians who coined this saying. They were apparently thinking not so much of a change in space on Christ's part as of a change from a sphere of light to one of darkness, from a world of purity and holiness to one of impurity and unholiness. What could account for the presence of such a person in such a place? The saying we have cited supplies the needed explanation. He was not here because he had any sympathy with or found any pleasure in sin. Far from it. He was here because his presence was a necessity if he was to accomplish the work given him to do, viz., the saving of sinners. Jesus being what he was, the holy and just One, he could have no other end in coming into such a world as this than the saving of sinners.

The great thought that found expression in this "faithful saying" is that it was specifically to save sinners that Jesus Christ came into this world. That was and is his central aim and purpose. Because this saying throws the emphasis on the fact that it was specifically to save sinners that Christ came into the world, we need not infer that this was the only end he had in view. None the less, if we are to be true to the emphasis of Scriptures, we must maintain that his chief purpose was and is to save sinners.

It is true that Christ came to teach us truth—to give us reliable information concerning the nature and character of God, the world and ourselves. It is true that he came to found a kingdom in which love and justice would prevail. Other things might be mentioned, but none of them would indicate the central purpose of his coming. To so regard any of them is to misunderstand and misinterpret his aim and purpose. It is to place the emphasis on the wrong point, to exalt a corollary to the importance of the main proposition, to put the by-products before the chief product. Much present-day confusion has its roots in the failure to put first things first in the thinking about Christ and his work.—D. S. K.

* * *

When the blind man bears the standard, pity those who follow.—*Proverb.*

Shall we have a Revival?



THE apostle said he was "Set for the defense of the gospel;" and that is the attitude of this magazine in reference to all attacks on the Word of God, by its critics of every brand. Yet we declare that the gospel itself is its own best defense, and where faithfully and fearlessly preached and practiced it sweeps away every opposition.

The best proofs of the supernatural and deific character of Jesus Christ are produced by presenting Him as Saviour to the hungry hearts of the people. The transformed and exalted lives of those individuals and communities who believe the gospel and receive the Lord are the most unanswerable arguments that can be offered to the vain theories of the critics.

A number of nominal Christian men declare that we have outgrown the gospel and that it has no appeal to modern thought. They say that its authority is a negation and its stories are not authentic.

The fact is, these men prove by their very statements, that they are perfect strangers to the whole character, scope, and power of the gospel. The apostle well says, "If our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

These men are practically appealing for the privilege of giving us an up-to-date substitute

for the Bible. We feel sure that if sixty-six of these self-inspired gentlemen could be appointed to give us a new Bible that these sixty-six books would have just sixty-six widely different and contradictory theories. No half dozen of them can agree today on the theories they hold, nor do most of them hold the same theories for several years at a time.

The beautiful lives of the best men and women that ever blessed the world were largely made so by their faith in the word of God and their acceptance of Jesus Christ as their Saviour. Was it a fallacy that made those glorious transformations? When have these critics presented some such concrete and glorious proofs of the power of their theories? What is needed everywhere is earnest and believing prayer and real preaching of the gospel to a lost and dying world.

If this true preaching of the gospel had been preached in the sixty thousand fruitless churches of this country last year, each and all would doubtless have had a glorious revival and thousands would have been converted.

Every Fundamentalist preacher should be a spiritual field marshal to effectively help to bring this result about. The failure is not in Christ or the gospel, but in us. As the apostle said, "Now for a recompense." Let us actually believe and aggressively preach the gospel and present Christ to all the unsaved and have a real revival. Amen.—T. H. N.

"They are Without Excuse"

(Romans 1:20)



HIS is said of those who refuse to see in the visible creation, in its grandeur, its beauty, its variety, and especially in the marvellous coordination and harmonious workings of its manifold parts, the wisdom and power of a Divine, an Almighty and All-wise Creator.

Why are they "without excuse?" The declared reason is that "the invisible things of Him—even His eternal power and Godhead" are clearly to be seen from the creation of the world. Therefore, those who have "glorified Him not as God" are justly chargeable with a wilful intent to shut Him out of their contemplation and out of their lives.

The immediate consequence in the case of those who thus rejected the manifold evidences

of God which confronted them on every hand in His created works, was that they "became vain in their imaginations and their foolish heart was darkened;" the final outcome being that they sank into degrading idolatries and unspeakable immoralities.

But if those men of a former age were without excuse in their denial of the existence and the creative power of God, how much more so are they who, in addition to the clear though inarticulate witness of nature, have also the written testimony of God in the Holy Scriptures? And if the rejection of the witness of creation betokened the existence of a "foolish heart" (according as it is written, "The fool hath said in his heart, There is no God") with how much greater certainty may it be deduced

that, in the case of those who reject not only the testimony of nature but that of Scripture also, the trouble is not with the head (the seat of the intellect) but with the *heart* (the seat of the affections and the will)? For God has given clear and copious evidences concerning Himself and concerning the universe and man, evidences amply sufficient in character and amount to carry thorough conviction to every mind of man that is willing to know the truth. Nature declares with a myriad of tongues, from earth and sky and sea, that she is the creation of an omnipotent and omniscient Creator. "The heavens declare the glory of *God*, and the firmament showeth *His* handwork." Not only is the doctrine of divine creation the most reasonable explanation of the existence of the universe, but it is in fact the *only* explanation

thereof. The wisest of men can suggest no other way whereby to account for the origin and the continuance of that universe of objects and forces which spontaneously reveals itself to our consciousness when we open our eyes.

And not only so; but even as nature abounds in every department thereof with conclusive evidences of its divine origin, so likewise the Bible contains within itself many infallible proofs of its divine authorship. For only upon the assumption of divine authorship, which the Bible claims for itself in no uncertain terms, is it possible to account for its unique contents, its unique history, its unique status in the world of books, and its unique influence upon mankind, wherefore they are indeed "without excuse."—*P. M.*

What About Teaching Evolution?



FORCEFUL article on this subject, was written by our friend, Professor W. Bell Dawson, D.S., F.R.S.C., Montreal, Canada, and appeared in the *Toronto Globe* for November 30, 1929.

By an appeal to many facts in nature he showed clearly that evolution is still very much in the hypothetical state, and therefore should not be taught as established science in any of our schools. He takes the position that it is wrong ethically, pedagogically and scientifically to teach this theory in the elementary schools, because the children do not have enough knowledge to comprehend it or to check it up and verify it. If it must be taught as a probable theory, teachers should wait until their pupils are sufficiently advanced to know and weigh the evidences for and against it.

In the course of his argument, Dr. Dawson dwells on the failure of Darwinism, and shows that a number of scientists themselves admit that evolution has not been established, but must be accepted, if accepted at all, "by faith." Most of the arguments that he adduces have appeared in various articles in this magazine, but we desire to reproduce several statements he makes regarding the deterioration that has taken place in the course of the geological ages in many natural creatures. He says:

In the case of nearly all the great groups of creatures, there was a time in the geological ages when they were more highly developed than they are in the present world. Take the wide group of the sea shells (the molluscal), which includes as its highest types the nautilus and the cuttlefish. These upper-class types were far more numerous in proportion away back in the Silurian than they are today;

whereas the humbler mollusca, the sea-snails, mussels and clams, are now very largely in the majority. Why, then, did the higher types die down, and the lower-class mollusca gain upon them till the present? This does not look like the survival of the fittest. Probably the best answer is that the place in nature occupied by these more active mollusca was taken later on by the fishes, which had not then come into existence.

This same deterioration, in the sense of the dying out of the highest types in a large group, is also true of the class of trees which formed the forests of the coal formation, now represented in their class by the lowly mosses and rushes. It is also true of the early insects, and very conspicuously so of the great group of reptiles that were once the lords of creation.

We have also the wondrous persistence of many forms without change. Two little snail shells will exemplify this. There are a land snail (a pupa) and a common water snail (a limnea) that are found about the middle of the geological ages, which are quite indistinguishable from species now living. Why, then, have they not developed into something better during these ages? There can hardly be "an inherent tendency in everything" to develop. Other examples of this decline could readily be given among plants as well as animals. When we turn again to the organs of the body, we find examples of the same want of development. The multiple eye, such as the house-fly has, is well preserved in fossils; and the very ancient crabs and lobsters, in one of the earliest geological ages, had this type of eye. It is precisely the same in its structure among modern crabs and insects as it was at the first. Why, then, has there been no improvement in all these long ages? The only answer is, it was perfect from the beginning; perfectly adapted to the creatures that use it.

In view of these facts, which tell so loudly against the theory of evolution, how wrong it is to force it upon children and young people! It is as bad pedagogy as it would be to teach

boys and girls trigonometry when they ought to be studying arithmetic. On this part of his theme Dr. Dawson talks right out in school:

These considerations strengthen the conclusion that evolution is entirely out of place in elementary textbooks, whether in schools or in the earlier years of the university course. From the point of view of a proper sequence in education, and the stage reached by the mind of the pupil in relation to any branch of Natural Science that he is beginning to learn, it is not right that evolutionary teaching should be mixed in with the facts of the subject. It is also especially unfair to give the impression to the uninformed student that evolution is an established principle in science, and to teach it accordingly in the very one-sided way that is usually followed; in view of the continual change of attitude toward it,

and the inconclusive discussions regarding it, which are still going on among evolutionists themselves.

If evolution must be taught, it should be put in the place where it properly belongs—in the most advanced classes in the university. The student will then be in a position for its discussion with an unbiased mind, when he is already well grounded in the various branches of Natural Science as a basis. This is the only rational procedure from a purely educational standpoint. Evolution can then be discussed in its relation to Greek philosophy, which it closely resembles; and the student will then make his choice between accepting the views of a pagan philosophy, or believing the revelation from God which the Scriptures give us, where the relation of man to his Creator and to nature around him is so impressively explained.

Evangelism and Evangelists



THE BIBLE CHAMPION, like the Bible itself, stands staunchly for intelligent and aggressive evangelism in both home and foreign fields. It will be a sad day for the general church if evangelism is excluded from her ministry. Most of our churches owe their original existence to past evangelistic campaigns.

Yet evangelism and evangelistic effort are on the decline, and the fruits of this decline are evident. Denominations and churches that neglect evangelism are tolerant toward modernism, and these churches show a loss in both membership and influence. And this neglect has driven scores of our most efficient evangelists from the church's ministry. Where we used to have several hundred prominent evangelists there are now scarcely a score of them left.

Some evangelists themselves may have helped to bring about this baneful reaction, by inefficiency, superficial and sensational methods, or for other reasons. But abuse of an essential branch of the Church calls for its correction, not for the amputation of that arm of the church: it is no warrant to discontinue evangelism.

Not human wisdom, but the inspired Word commanded Timothy: "Do thou the work of an evangelist." That command stands today for other Timothys. Shall this command be obeyed? Has any one a better and more successful method to offer? Who does not see how discouraging evangelism, fails?

Only a few active evangelists are left and the CHAMPION is thankful it has three of these on its staff of editors—Dr. Wm. E. Biederwolf, Dr. Thomas H. Nelson, and Dr. H. W. Bromley. They should be honored for their loyalty,

for adhering to that branch of the ministry to which they feel God has called them.

Our mail today brought us a letter from a subscriber who feels he is under obligations to Dr. Nelson, who, while conducting evangelistic services in his home town, when he was a youth, made such a deep impression on him by his fervor and deep interest. He says: "Dr. Nelson was a power for God, preaching after the manner of pristine Methodism."

If in need of an evangelist, or for a man prepared to give valuable services at Bible conferences, write to one of the three men named here; either of them will give you valuable service. Dr. Biederwolf's address in Monticello, Indiana; Dr. Bromley's is Cynthiana, Kentucky; Dr. Nelson's address is, 2325 75 Court, Cragin Station, Chicago, Illinois.

Let the general church come back to the Bible methods which consecrated men of former days used so successfully. Let us encourage and not discourage intelligent evangelism and God will bless and honor His church.

The tendency these days is to form union of churches. This is the newer method to acquire results. The Federal Council of Churches has a great deal to do with this new movement. There is not a hint at evangelism—it is consolidation—numbers! Last month five kinds of Presbyterians sat around the council table, in Pittsburgh, planning to unite their five bodies of Presbyterians into one body numbering about 3,500,000. Reports we saw made no mention of any preparation for evangelistic campaigns.


The Lutheran Church is forming a World Convention and it is expected, Lutherans, when brought together into one group, will have a membership of more than 81,000,000.

The *Christian Standard* views the situation with alarm, for, analyzed, it says, it discovers: "1. A desire to merge all religious denominations of a common faith into a united family, thus preserving its testimony and tradition. 2. A desire to federate denominational families into a huge Protestant machine comparable to the Roman hierarchy. In this ecclesiastical federation one's faith would be immaterial so long as he recognized centralized authority. 3. It is

impossible to ascertain any appreciable tendency to return to the old foundations upon which was built the united church of the first three centuries of the Christian era. In the concrete, we have simply a 'statesmanlike program' to make the Federal Council of Churches of Christ a great Protestant hierarchy."

"Not by might, nor by power, but by my spirit, saith the Lord of hosts."—*F. J. B.*

More of Cadman's Doctrine

R. CADMAN is quite dogmatical. He pronounces his dicta as if they were the end of all wisdom. He even delivers an *ex-cathedra* judgment on men's eternal salvation, as if he knew the precise terms on which God will determine the final verdict for every soul. Some while ago some of the newspapers printed the following question, addressed to Dr. Cadman: "Is the salvation of sinners wholly dependent on belief in Jesus Christ? If that is so, what would become of the Jews?"

We print Dr. Cadman's answer to this question in full:

"I think that the Jews, as far as they love righteousness, are just as safe as we are. Every man, Jew or Gentile, will be judged by his observances. May I say a word about belief? Unbelief in the New Testament does not refer to intellectual defense. It refers to the man who knows what is right and does not do it. Let the Jew live up to his own prophets. He then need have no fear about the future."

No man, just speaking out of his own wisdom, has any right to talk about the eternal destiny of people in so dogmatic a way. There is danger that, after all, he might be mistaken, and thus might have to give a sad account at the final tribunal.

For ourself, we would not venture to put the terms of eternal salvation for the Jews, or any one else, in our own words and according to our own puny wisdom. The most we would do would be to quote what our Lord said, and then leave people in His hands. And what did He say? "I am the way, the truth and the life: no man cometh unto the Father but by me." Or one might quote the inspired apostle (Acts 4:12): "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."

It is evident that Dr. Cadman depends on his own subjective wisdom and speculation instead of on the teaching of the Holy Scriptures.

It may be said that we also pronounce judgment upon people. But that is not our attitude.

We simply quote what the Bible says on such matters, and then leave people to think about it for themselves, and commit them into God's hands; for He is the only one who is capable of pronouncing a final judgment.

You will note that Dr. Cadman goes back to the old pre-Reformation days when men believed that they would be saved by their own righteousness. He says that men "will be judged by their observances." If the word "observances" has any clear meaning, it must imply that men will be saved by their own works. It is a fact that you see little, if anything, in the writings of the Modernist school about "salvation by grace." Such terminology seems to be among the old "categories" that the "modern mind" cannot comprehend! But Paul had a different doctrine, for he wrote: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works lest any man should boast." Somehow, the Pauline doctrine appeals to us more strongly than does the Cadmanine doctrine.

Our would-be general adviser seems to have unique ideas about the New Testament doctrine of "belief" and "unbelief." He says that unbelief "does not refer to intellectual defense." What does that mean? It certainly is a murkey mode of expression. Then he adds, "It (unbelief) refers to the man who knows what is right and does not do it." That is making the matter still more cloudy. It is identifying belief and knowledge. No: New Testament belief is not what Dr. Cadman says it is. Believing is just believing—that and nothing more and nothing else. When one hears the word of Christ, and by faith (belief) takes it into his heart, he becomes assured that the word of Christ is true. If he hears that Christ is the Saviour, and accepts Him by faith (belief), he receives the assurance in his heart that Christ saves him from sin. Thus is brought to pass the saying of the

inspired writer: "Now faith is the reality of things hoped for, the proof of things not seen" (Heb. 11:1). Faith is something vastly different from mere opinion; it is a hearty acceptance of the message of Christ, and that brings with it inner certitude.

In a subsequent paragraph Dr. Cadman tells why he is a Christian in reply to a question. Listen: "I am a Christian because my religion contains the best that I know. It means the surest way to God, my Father."

Little wonder, then, judged by his own utterances, that Dr. Cadman gets wrong so often. We think that any person who has had a real

Christian experience would say that he is a Christian because he has accepted Christ as his Saviour, and has found Him to be able to save unto the uttermost. In coming to Christ and accepting him, he has received the assurance of truth in his heart. The Hindu who has never heard of Christ might say, "My religion contains the best I know." Would that make him a Christian? No man is a real Christian unless he has Christ dwelling within him, "the hope of glory." Some errors are the result of misty knowledge; others are the result of misty experience. Both should be clear in order that a man may be a true Christian.—*L. S. K.*

The Sovereignty of Virtue



EW men live for heaven's best mercies here, then blame Providence for grading down the imparted blessings to their level and need.

God is doing the very best He can always for every man, considering the way he lives and the lessons he needs to learn.

God must be consistent, and as a just school teacher He must be guided in grading us by our needs and merits.

It is a slander against God to imply that He is arbitrary, unjust, or that virtue is a mere warfare against the laws of nature. It is not nature but a perverted hyper-nature that virtue fights.

Vice is a powerful parasite rather and constantly tends to prostitute nature. Virtue is that immaculate principle of true nature that through the gospel wages war with this parasite.

This militant principle of moral heroism might be called true self-defense, rather than self-denial. The lessons heaven must teach some men, because of their need, are very bitter and prolonged; but love and wisdom are regulating it all, and men may well trust the benevolence of God. "He afflicteth not willingly," therefore while the affliction remains its educational influence is always needed.

Therefore we should not be in a hurry to be delivered from our troubles, but we should haste to learn the lessons for which the affliction was educationally permitted to come. When that lesson is fully learned the woe will depart.

If a great lesson can be learned only through trouble, is that not sufficient reason for its existence? In that case would not its absence be a greater woe than its presence, as it would leave the soul uneducated and undelivered?

In some instances God has even to "take the righteous away from the evil to come," because of some dangerous weakness that farther up

the road might force them to make shipwreck of faith. The soul's hope here is to be believingly devoted to God so as to be delivered from all such dangerous traits.

Other things being equal, men will find that the laws of the universe are spiritual. True nature's activities are moral. The earth is ethical and time itself is religious. The fundamental nature of things is equitable, righteous and self-adjusting.

Reward and punishment, success and defeat are automatic in the moral nature of the motive. The very air is animate with the pulsating life of a just God. Consequently righteousness is self-defended by every law of nature.

The stars in their courses fight for virtue. Goodness is in league with the beasts of the forest and the stones of the field. Integrity is allied with the springs of life, the rules of health, and the eternal principles of progress.

Equity is confederate with the seasons and the ages, and excellence can laugh out of its Eden of innocence—its Paradise of purity knowing that it is constitutionally immune from danger and defeat, and that all desirable things are being attracted to it eventually as their goal.

The belief in this fact is faith, faith in God, faith in good, faith in the eventual triumph of truth, in the vindication of virtue, and the ultimate reign of righteousness.—*T. H. N.*

* * *

Never dare to fight God's battles with the devil's weapons, whatever they may be, and never dare do evil that good may come. The end never justifies the means. Never compromise with the world's laxity, and never snatch in your own way at what God will give you with a blessing in his own way.—*A. C. A. Hall, D.D.*

Notes and Comments

The Slippery Way.

How true are the following statements: "There is no stationary place in doubt." When one begins to slip in faith, there is no telling how far one will slide into the dark abyss of unbelief." Our quotation is from that intrepid soldier of the cross, Dr. R. A. Meek, as it appears in his useful paper, the *Southern Methodist*.

The Right Interpretation

Here is another wise paragraph from the same paper: "Jesus did not teach in the parable of the Wheat and Tares that it is wrong for the church to exercise discipline, and exclude unworthy members and false teachers. In His interpretation of that parable He did not say that the field in which the wheat and tares should be allowed to grow together was the *church*, but the *world*. It was against seeking by physical force to exterminate evil doers from the world that He spoke on that occasion."

The Unwisdom of Destroying Faith.

Dr. Wengraf is an Austrian freethinker; yet in a recent Austrian journal, according to the *Sunday School Times*, he wrote: "Anti-religious propaganda of any sort seems to me to be criminal." Referring to religious men who are helped and comforted by religious belief, he says: "To uproot such men spiritually is a shameless procedure. I dislike all proselytism, yet I can understand how one who believes himself to be in possession of a saving faith, should seek to convert others to it. But a propaganda of unbelief I cannot comprehend. One has no right to take from another his sheltering roof, however frail the house, if he is not sure that he can offer him a better home. To entice men out of the inherited home of their souls in order to let them wander around without guidance in the wilderness of hypotheses and philosophical problems, is either criminal fanaticism or criminal frivolity."

The Note of Authority.

It was said of our Lord that "He spake as one having authority, and not as the scribes." There are many people today who object to any external authority. That is just what President Hibben, of Princeton University, declared not long ago. But if Jesus spoke with authority, that would be an external authority. So the liberalist would object to our Lord Himself as an authoritative guide and helper. If Christ spoke with authority, it is not at all likely that God would

have permitted His teaching to be lost on the empty air of ancient Palestine. He surely would have seen to it that it was recorded somewhere and handed down to the generations to come. Where, then, do we have the authoritative teaching of Christ? In the New Testament; therefore the New Testament becomes our authority as to what we shall believe and how we shall behave.

A Puzzling Position.

Frankly we are puzzled over the new position of *The Presbyterian*, Philadelphia, Pa., for many years one of the staunchest evangelical journals whose editors never gave utterances to an uncertain note. We knew exactly where they stood. We were able to count on them to defend the historic faith in season and out of season. But Dr. Craig has resigned, and the reasons he has assigned for his action indicate that his upstanding position was not pleasing to the present board of control. It looks at this writing (February 18th) as if this well-known and once reliable periodical were going to be another mildly orthodox and mealy-mouthed journal, of which there is a superabundance in this tortured land of ours. It is to be an "inclusive" paper, just as Dr. Stevenson wants Princeton Theological Seminary to be. So we note that favorable news items are already appearing in its columns relative to the present Princeton school.

Straws in the Air Current.

There are already some straws in *The Presbyterian* which indicate the direction and character of the air currents. One editorial statement was to the effect that a family church paper should not be controversial, or at least should not give much space to controversy. Yes, that is an indicative straw. We differ from that editorial dictum. We hold that a paper for the Christian home should stalwartly uphold, and, when needs be, defend the historic faith. The laity should be kept posted as to what is going on. The young people in the home will be the church leaders after a while, and they should be solidly grounded in the "faith once for all delivered." They should be informed so that, when the time comes, they will know what stand to take when controverted questions arise in the church. They should especially know which doctrines are Biblical and which are not. A family paper can be gentle and kind and fair, and at the same time warn the people against fundamental error. Depend upon it, too, that the beliefs of the people will affect their lives, and will tell on their loyalty to Christ and the church.

What Does He Mean?

The newly elected editor of *The Presbyterian*, Dr. W. Courtland Robinson, inserted a brief statement in the issue of that paper for Feb. 13th. We note some things. He announces that he is "an old-fashioned conservative in theological belief," and that he is not too ready to fall in with "new things in practise." He also adds that the paper will "remain a conservative paper" as long as he directs it. But note this provocative addition: "We may contend for the faith and practice we believe in, but our business will be something more than to keep up a strife of tongues." Now why did he subjoin that last statement? It seems to be a reflection on the past editorial conduct of *The Presbyterian*. Was the maintenance of the fundamental faith on the part of its previous editors a "strife of tongues"? What did they contend for? All the doctrines and practices taught in God's Word. Moreover, they always stood foursquare for that aspect of Biblical truth for which the Presbyterian Church has always stood and for which it stands today. Was that merely "a strife of tongues"? Still more, we are not so much concerned as to Dr. Robinson's contending for the faith and practice which he "believes in," but for the faith and practice taught by God's holy Word.

A Credal Statement.

The Publishing Company of *The Presbyterian* made a statement in the issue of Feb. 13th, which is an extract from its By-laws. The paper in its teaching and practice is to be in accord with the faith and polity of the church of which it is an organ. Then follows this statement:

"The policy and influence, both direct and indirect, of the paper shall always be to emphasize what are known as the fundamental doctrines of evangelical Christianity, such as the integrity of the Bible as the Word of God; the true humanity and the true Deity of the Lord Jesus Christ, the Personality and Deity of the Holy Spirit, the necessity and validity of the Atonement as a sacrifice to satisfy divine justice; the Resurrection and Personal Return of our Lord; and salvation by grace through faith in Jesus Christ."

An Excellent Confession.

The foregoing is a clear and correct confession of faith. We shall wait to see whether the editor and his contributors will openly and bravely defend these fundamental doctrines when they are attacked by the Modernists. For example, some months ago Dr. Cadman called the doctrine of substitutional atonement, in

which the innocent suffer for the guilty, "that crude doctrine." Will *The Presbyterian* come out unequivocally and rebuke such un-Biblical teaching and uphold the true Biblical doctrine? Or will it just keep placidly silent because its new editor does not want to "keep up a strife of tongues"? We hold that a policy of silence in the presence of outstanding error is wrong; it is contrary to our Lord's teaching that men should let their light shine.

More Light on its Policy.

The issue of *The Presbyterian* for Feb. 20th has come to hand since the foregoing notes were written. In this number the former editor, Dr. Samuel G. Craig, replies to some statements that were previously made by a new editorial writer regarding his reasons for resigning from the editorship of the paper. So the new editor—at least, an editorial writer—says that, "as no useful purpose will be served by controversy, the discussion will close with this statement." How like the Modernists! Whenever they are convicted of error, they decide that it is time to "close the controversy." The Modernists have brought upon the whole church one of the most baleful controversies of the ages; yet they are always opposed to controversy! We can see clearly that the firm, stalwart and upstanding evangelical policy of *The Presbyterian* under the editorial oversight of Drs. Kennedy and Craig is not going to be continued under the new management. It will now put on the soft pedal, and will speak in a thin, smooth, piping voice.

Things the "Scholars" Cannot Understand.

Recently a liberalist declared again that the "modern man" cannot understand the old theological forms of expression; that they convey no distinct meaning to his "modernized" and "up-to-date" mind. Such categories as the "incarnation," "atonement," "cross" and "expiation" are not intelligible to the "modern man." We could not help wondering why such great "scholars" had not studied history enough to understand what was meant in days gone by by the said categories. One does not need to be a great scholar to know what they meant in the past, and what they mean now to people who occupy the evangelical viewpoint. If so-called "scholars" are going to reject the phrasings of history, they surely ought to study history enough to know just what the doctrines are which they are going to throw away. If they are not careful and do not look out more sharply, they will throw "the baby out with the bath."

A Primer Lesson.

Since the "modern man" cannot grasp the meaning of the simple terms in religion that have come down to us from the past, it may be well to give him a lesson in the primer facts of theology. The term "incarnation" means that the eternal Son of God came down here into the world and assumed our human nature, that He might reveal God's character and love to mankind, and die to redeem the world from sin. The word "atonement" means that the incarnate Son of God took upon Himself the burden and guilt of man's sins, and thus upheld the law of eternal justice so that the beneficent grace and love of God could save mankind in an ethical way. The "cross" means that this loving self-sacrifice of the Son of God was made when Jesus was crucified on Golgotha. As for the beautiful word "expiation," it means that our Lord by His atoning death made satisfaction for sin, so that divine love and pardon could come to man and save him.

The Static and the Progressive.

Here again we must have both. We must have that which is steadfast and firm as the basis of progress. For example, you could make no progress up a stairway if the stairs themselves were not static; if they did not stay where they were put. The same is true of an automobile: if the road underneath were not solid, there could be no progress. So in religion there must be something static, that is, ever true, or progress would be impossible. It would be like trying to make progress while treading in the quicksand. So we may say that the Christian system as revealed in the Holy Scriptures is forever true; then with that great body of eternal truth to tread upon, man can go and on, his pathway "shining more and more unto the perfect day." But if Christianity is not the truth, then indeed are we all at sea. There is no certainty anywhere. Then we are like the people who are "ever learning and never coming to a knowledge of the truth." But thank God! We are not in such a precarious condition. "The foundation of God standeth sure."

The New Editor Declares Himself.

The new editor of *The Presbyterian*, Dr. W. Courtland Robinson, has made his editorial debut, and is now occupying the tripod. He made his editorial pronouncement in the issue for March 6th. He declares himself to be a conservative and republishes the doctrinal basis adopted by the publishing company of the paper. It is evident, however, that the firm and upstanding policy of the paper is to be changed;

that, compared with the stalwart orthodoxy of its former editors, Dr. Kennedy and Dr. Craig, it is to be spineless, and travel comfortably in the middle of the road. No doubt pious and evangelical articles will be published in its columns, but they will be lacking in verve, vim and force. The Modernists will be left alone. Their feelings must not be hurt. Instead of correcting their errors and exposing their undermining ways, the new editor will dote them with "love." Meanwhile they will continue their propaganda, and the new editor will sit by and permit them to proceed without polemics, because he wants to live in peace and comfort.

Now What is to be Done?

In view of the defection of *The Presbyterian*, what is to be done? The answer is clear. Evangelical people in the Christian churches should rally all the more earnestly and loyally around the journals that are true to the historic faith. Let us do all we can to increase the circulation and influence of the BIBLE CHAMPION. Let us also uphold other staunch defenders of Biblical Christianity. More than that, let us put on the whole armor of God, and bravely wage both an aggressive and defensive warfare against sin and error in all places.

* * *

Wayside Gleanings

Henry Ford has announced his intention to devote the rest of his life and \$100,000,000 of his fortune to the founding of schools.

In January the Second Annual Ohio Layman's Convention and the Centennial Pentecostal celebration of the Ohio Council of Churches was held. We received some newspaper clippings that made interesting reading. We could find no record of a repetition of experiences like those recorded in the second chapter of Acts. Among those who gave addresses was Dr. Frederick Norwood, of City Temple, London, who told his audience he went to see a Charlie Chaplain movie as often as he could. He advocated Chaplain's undertaking of Jesus. Imagine Peter (Acts 2:14) preaching such doctrine at that Pentecostal celebration!

According to Professor H. Augustus Smith of Boston University, who directed the musical services at the Pentecostal services, church hymns, to interest children, must say more about Lindburgh and less about angels. He doesn't "like the old-fashioned hymns about going to

heaven." "Our hymns should tell of the loveliness of nature and the enjoyment of out-of-door life." Next!

Well, next comes Samuel S. Wyer, an engineer, Columbus, who likely feels better since he has made his contribution to science and literature. He is sure "if God had written the Bible He would have made a better job of it." And, "As long as the Bible lies, the present generation will not have any interest in it" and "church union cannot come." He says the Bible has no part in the Twentieth Century civilization, and is just as sure that God had nothing to do with the eighteenth amendment. His address contained a lot more of egotistical nothings.

Now what do you think of this? Some ministers in Columbus had the audacity to criticize what was said and done at these meetings! A Baptist minister up and says: "That poor, derailed engineer (Wyer) who offered to write a better Bible than the one we now have, while doubtless envisioning himself as fighting an heroic battle to make the world safe for verbosity, is in the position of trying to raise a large family of words on a small income of facts. . . Don't censure him, but put the blame for such blasphemous twaddle upon the Ohio Council of Churches, under whose auspices he spoke." Mr. Wyer told the reporters he expected "fire-works" as a result of his speech. That was possibly the most he could hope for.

Now comes our good friend, Dr. William E. Ashbrook, pastor United Presbyterian Church, and characterizes the Pentecostal celebration "as shallow mockery of Divine Truth—a travesty of our Apostolic faith and a hollow sham that the Holy Father will neither recognize or hear." Dr. Ashbrook's sermon is printed in pocket pamphlet form and can likely be had for the asking but do not overlook enclosing a two cent stamp for postage. Address him at 99 East N. Broadway, Columbus, Ohio.

There were 9685 foreign students from more than 100 countries in the United States during the academic year 1928-1929.

Southern Baptists increased their church income from \$12,000,000 in 1916 to \$39,000,000 in 1929, and in the same time received 2,700,000 members by baptism, more than in the entire previous history of the denomination.

A printed copy of a most emphatic protest by the Conservative Association of Wooster College Alumni, Students and Friends, has just reached our office. We would like to print it

in full did space permit. But we believe a copy can be had for the asking. It is an eye-opener. If interested write for a copy, enclosing a stamp, and address request to W. Carl Richards, Esq. Cumberland, Md.

At Dayton, Tennessee, where the Scopes trial occurred while the whole world looked on with interest, the Bryan Memorial University is preparing to open its doors to students next September. And every member of the faculty will have gone on record as a believer in the infallibility of the Bible. The first classes will start in the very high school building in which Prof. Scopes taught evolution to his biology class, for that building has been leased from the county, which is building a new high school. Construction is now going forward on the \$250,000 administration building, which is located on an 80-acre campus. President F. E. Robinson of the association engaged in raising \$5,000,000 to build and endow the university declares there will be no let-up, and that subscriptions are pouring in from the friends and admirers of the "Commoner."

This morning's mail brought us a long letter written by a missionary in South Africa. He writes of his work and sacrifices these 38 years and tells us just why he is unable to pay us what he owes and regrets he must now get along without the CHAMPION. We often wished we had a fund to draw from to provide for such deserving missionaries. This is not the only one who deserves encouragement. We carry quite a few who we know cannot pay for their subscriptions. We wonder if there are not some who would brighten the lives of one or more of these workers? Who will send us a check for \$4.70 to pay for 1929 and 1930 for this missionary if we'll send his name and address?

The American Tract Society is furnishing tracts in Russian to counteract the movement of the Soviet Republic to make Russia a godless country. Twelve thousand tracts have already been distributed in Russia, and twenty-four thousand more are being sent by the urgent request of missionaries who are carrying on their work in spite of the drastic restrictions of the authorities. The parts of Russia reached are not named because of the danger to those who are risking their lives to get the Gospel.

odist, makes a point worth considering. He

Our friend, Dr. L. W. Munhall, in the *Meth-* says: "When we think of waves of crime today and especially if we are so foolish as to attribute them in any sense to Prohibition, let us remember the aftermath of the great Civil War, and

read the history of the aftermath of the Revolution. The years from 1785 to 1800, after the Revolution, were the most fearful in immorality, infidelity and crime in the entire history of America. After the Civil War was little better. The murders today are the usual fruit of cheapening human life in war, and the banditry, robberies and so on come from the general moral loosening war makes. It is all better today than formerly because of Prohibition."

Copper coins unearthed among the ruins of ancient Egyptian and Roman cities and disfigured by centuries of exposure have been restored to their original form and luster by Prof. William Campbell of the mining engineering laboratory at Columbia University. These coins, which are slightly larger than our dimes and more crudely designed, bear the imprint of noted characters of ancient times.

The Baptist Ministers of Pittsburgh, Pa., were the guests of the Negro Baptist ministers of the city at a recent meeting.

Dr. Wm. H. Anderson, former president of the Anti-Saloon League, New York City, and now president of the American Protestant Alliance, is waging a battle in which every patriotic American should join. The organization would provide an amendment to the United States Constitution to prohibit aliens from being counted in the population of the various states in determining the apportionment of representatives to offices of government. For example; there are approximately 1,250,000 unnaturalized, unassimilated aliens, huddled together in racial groups, speaking foreign languages in New York City, who have "about six voting Congressmen who are named and voted, their salaries drawn, and their patronage distributed, by Tammany."

Friends who properly estimate his work in the senate are creating a fund to support Senator Heflin in his campaign for re-election as an independent American. Contributions should be sent to J. S. Vance, 339 Pennsylvania Ave., Washington, D. C.

Five tons of fossils representing the most extensive collection of African Permian fossils in the country, were recently brought to the University of Chicago as trophies of a nine-month expedition to South Africa by Profs. Alfred C. Romer and Paul C. Miller, associate curators of paleontology. These fossil remains of several hundred reptilian creatures were recovered in the Karoo semi-desert and in the Gough district. Two of the best specimens are of huge

pareiasauri, reptiles which measured fourteen feet in length and weighed over a ton.

Here are three paragraphs that should interest every minister:

In the City of New York at the close of an outdoor evangelical campaign five and one-half years ago an automobile parade was held at which Testaments were given out to anyone who cared to take one. It was a week later when a little Jewish girl, in line with others about to enter the assembly room of a public school, was seen reading a little book. A little friend of the same faith asked what she was reading and if it was interesting. "Oh, it is dandy," said the first girl at which the second expressed a desire to have a copy.

As a direct result of such a small beginning, 297 centres have been opened, covering 38 States in the United States, and over 30 centres in Canada, during the past five and one-half years, and inquiries have come in from almost every part of the civilized world. Now, backed with some of the most prominent clergy and laity in the country, a direct aggressive campaign is being planned to start on May 1, the day ordinarily upon which Bolshevistic and kindred organizations in the United States organize their demonstrations. A systematic campaign of Open Air Gospel meetings will be held all over the country in those very districts in each city where the left-wing laborite demonstrations are to be staged, only the campaign of the Christians will carry over more than one day. If interested request information from the Gen. Sec., Rev. Thomas E. Little, Yonkers, N. Y.

The School Bag Gospel League, as is the title of this movement, proposes that the campaign should last at least a month. Although it is a month before the campaign will begin, the question of securing permits from city governments, and the production of parts of the Bible, Gospel tracts and other literature, is now in the hands of the necessary committees.

"The back rooms of 445 saloons in Chicago contribute to the delinquency of more than 14,000 girls every 24 hours."—*Chicago Tribune*, February 25, 1914.

The average consumption of beer for every man, woman, and child in Chicago in 1906 was $2\frac{1}{4}$ barrels, the average for spirituous liquors was 4 gallons.—"*The City of Chicago*" in *McClure's*, April, 1907.

Apples of Gold in Baskets of Silver

A word fitly spoken is like Apples of Gold in Baskets of Silver—Prov. 26:11, R.V.

By Thomas H. Nelson, LL.B., Chicago, Illinois

A Bouquet of Seasonable Blossoms

This season speaks of scenes of old and pleasures long since dead; and piles up reminiscences of joys forever fled.

The people are like the posies—the pretty ones may be poisonous and pestiferous, and only the sweet are safe. Not so with the seasons, for here whatever pleases, profits, and the most fruitful is the most beautiful.

'Mid Autumn's purpling beauty, where golden glories lie, in crimson, falling foliage, I read that man must die. But in the budding Spring-time, when flowers and fragrance reign, I read another story—that man must live again!

Pity the shallow, senseless soul who does not see that both Spring's and Autumn's gorgeous, glorious garb is the Creator's masquerade attire, through which He reveals Himself to His friends and by which He hides Himself from His enemies.

Pity the insensitive breast that finds no soul in the seasons and feels neither exalted hopes of resurrection's re-unittings, tears and tender memories or glorious longings stirred within its depths by lovingly laughing Spring, or Autumn's fading glories, and her sear and withering leaf. These grand seasonal emotions are flowers of the affectional nature and stars of the heart's dark night.

Submissive self-sacrifice, time, and activity spent in another's welfare, form the only balm for a wounded heart; but there is so much sadness and sorrowful disappointment in life to agitate a quiescent memory, that a bright and glorious spring day or a beauteous autumn scene or a golden, glorious sunset oft opens the wound afresh, and heaven alone can in mercy make a permanent healing.

Life is like the year, in that we are all born green enough and full of vernal blooming promise; and we should, like it, go on through

a mid-life of Summer growth and worthy achievement to a fruitful, abundant harvest of golden accomplishments. And the Autumnal, pre-winter period of life should, like its natural counterpart, be as transcendently beautiful as fruitful.

As extracted perfume is never as sweet as the natural fragrance vitalized and embodied in the flower, and as an abstract truth preached or printed is never as attractive or influential as it is when illustrated by a beautiful life, so no artist's brush or poet's pencil ever did full justice to the variegated, blushing beauty or a lovely springtime scene or an autumn in the woodland hills.

Lovely flowers and beautiful scenes do for the soul through the eye just what music and the voices of friends do for the same soul through the ear; they make us acquainted with realms of beauty, light and sound, that, were it not for our eyes and ears, would not exist to us.

God's resurrection springtime,
Can not be far away;
And all his saints are praying,
For the dawn of that glad day.

Old limping, lingering frost is loath to leave the lap of mirthful May and take his lonely journey to his hybernation haunts in polar snows.

Flowers are as truly life's language as they are love's language. Their springing buds of promise and bursting beauty, loveliness, fragrance, fragility—their undefined attractions coupled with their ephemeral existence, speak plaintively of life's vague and varied vicissitudes.

He who has lost his love for springtime flowers, buds, birds, and music is a mad misanthrope who, failing to see God in nature, will be unlikely to find him in grace.

Resurrection is here for the season doth turn,
The frost flakes have fled and the May flowers bloom.
God thus shall soon visit the mouldering urn,
And life spring in light from the night of the tomb.

As the blossoms must wither that the seed pods and fruit may fill and ripen, so beauty and duty supplement and complement each other and spring points to a harvest where we must either reap or weep.

The flowers die to live again in resurrection glory in another season; and every springtime, with floral fragrance filled, declares a morning yet to dawn where our departed loved ones will beautifully bloom out in a larger, lovelier life.

Spring wakes from winter's hibernation sleep and leads her lovely train of floral nymphs and singing seraphs to fill all nature with her beauty, fragrance, song, and sunshine, and calls us all outdoors to see it done.

Bursting buds of fragrant flowers are the poetry of nature, and the song of birds and the hum of insects at the heels of windy winter set that poetry to mimic music that is pleasing, promising and profitable to intelligence.

When Springtime throws her glorious corona of variegated hues across the hills, and paints the fields in May flower beauty of azure, purple, gold, and crimson, he misses much who fails to see the debut of this jeweled Queen of the seasons decked in her most gorgeous robes and scented with the fragrance of a thousand flowers. As God said, "Go to the ant, thou sluggard; consider her ways and be wise," we say, "Go the Springtime woods, thou atheist; here learn to worship and to pray."

Amid the brilliant hues and gorgeous embellishments of these green, grand and lovely scenes, when every hill and field is splashed with floral splendor, one feels that nature has broken her alabaster box of ointment of spike-nard, very precious," and poured its costly contents out into the very atmosphere breathed by the doomed race to herald the dawning of a better day.

Amid the surpassing splendor, the overwhelming grandeur of a brilliant and beautiful spring or autumn scene, one feels there is an ethical element in the atmosphere, there is a morality in its contemplation. Amid these inspiring influences, one feels that the noblest thoughts, the sweetest ideals, the grandest truths, are those untranslated, virgin impressions received by personal inspiration from heaven at first hand—unalloyed by language and uncorrupted by human lips.

Who has failed to feel an ethical element in fruitful Autumn's golden, auroral glory, or in the floral fragrance of the vernal, newborn

year? Nature is the greatest of studies—in fact, she is the embodiment of all true studies. Her teaching is the soundest; her music is the sweetest; her paintings are the prettiest; her adornment the grandest; her changing season moods the most instructive; and her language the most universal and profound of any known to man. Of all Adam's sons, he is both the sanest and the safest who is most nearly graduated in her post-university course.

To thoughtfulness, there is instruction in the flowers, there is a language in the stars, there are songs in the sea, there are sermons in the seasons, there is a semi-sacred sacrament in pensive contemplation. Who has not felt a vital unity between his own bounding hopes and the abounding, swelling promise and lavish, blushing beauty of fresh and vigorous Spring, with all her vernal attractions of bursting buds, fragrant flowers, singing birds and humming insects? Or who has remained unmoved to holy meditation, worship, and high resolve by the gorgeous beauties and magnificent autumn splendors of a grand October scene? Amid such medley of melancholy meditations, the inspired Prophet of ancient Israel said, "Man cometh forth as a flower;" and again, "We all do fade as a leaf."

Virtue has but a stunted growth where vice receives a smile.

The letters of fire on Belshazzar's palace wall were like all God's messages; apparently a human hand did the writing but the message was from God who empowered and directed that magic hand.

The harsh critic lives a loveless life and keen eyes accompany a cold heart.

A fashionable, wordly church is like a lighthouse, chiefly in that it marks a dangerous place and warns people that to approach is to perish.

I know of a benevolent and glorious name that constitutionally embodies all authority, majesty, dominion and power; and on the principle of substitutionalism, that name is actually given to us to use but not to abuse. The innate value of that name, which is above every name, is a sweet secret that is revealed only to those who live in holy covenant with its original possessor.

Envy is the virtue of fools and slander is its pastime.

Jealousy, like insanity, is a waking dream. It turns shadows into monstrous realities and the frenzy always finds more than it looked for.

THE ARENA

The Visible God; or, The Nature of Christ

A Study in Theophany

By William E. Biederwolf, D.D., Montecello, Indiana



OD is never behindhand, some one has said, "in meeting the requirements of His children." And it was because He knew that He was next to create man that He created for man's convenience and comfort all things else in the world besides, and in fact the very world itself.

But why did God create man himself? He must have foreknown that He would have a great deal of trouble with him if He did create him. And yet we are told that He made man in His own image. There must, of course, be a reason.

In his First Epistle, 4:8, John tells us that "God is love." What did he mean by that? Something more, perhaps, than most of us may have been accustomed to think. Assuredly he could not have meant merely that love is an attribute of God, as holiness, and mercy, and justice are. He meant that love is the very essence of God's nature.

Is it not a mistake to think that love is an attribute of Deity? God *is* love, and all the attributes of the Divine nature are attributes of love. God is never called "Mercy." He is never called "Holiness." These are among His attributes. Mercy is nothing more than Love stooping down to sinful men. Holiness is nothing more than Love looking with abhorrence upon moral impurity and sinfulness. And so with all the other attributes of God; they are attributes of Love, because God *is* Love.

Now what follows as a logical consequence? The answer is, *The creation of man*. How could there be love if there were no object to love. Love simply *must* manifest itself. It is so impelled by its own nature.

Furthermore, love never could be satisfied with anything but love in return. Love is a reciprocal sort of an affair. And so the Divine Lover must have an object, not only capable of receiving the manifestations of His affection, but of reciprocating and giving love in return.

And so man came into existence as the outcome of the necessity of the Creator's own nature.

II

BUT now we must be prepared for even a bit more careful thinking. If man is to love God and God is to have fellowship with man, it becomes, of course, necessary for God in some way to reveal Himself to man. If man is to love God he must in some way come to know God and to understand what is in God's heart for the man He made.

But God, the God who is Love, is infinite, and as the Infinite One He can never become visible to the finite. By His very nature He is invisible. John tells us in his Gospel that "No man hath seen the Father at any time," (John 1:18), and Paul tells us distinctly in First Timothy 6:16 that no man hath seen Him and that no man can see Him; while Jesus tells us quite as distinctly in Matt. 12:27 that no man knoweth the Father.

In short, it is absolutely impossible for a finite creature to see and to know *immediately* the Infinite and Eternal God Who is at the same time the Divine and Invisible Father.

How then is God to make Himself known to the creatures who have been made in His likeness? And the answer comes clear and plain: Through some uncreated being who *has* seen Him and who *does* know Him. And who could this be but the Son? Did not the Son of God say in John 7:29, "I know Him because I am from Him?" And did He not tell us in John 6:46 that He alone had seen the Father?

Now, does not this prove at once, in keeping with what has already been said, that the Son Himself is possessed of the Divine nature? The finite cannot see and know the infinite. Only God can see and know God. It requires a Divine Being to see and know a Being who is Divine, and no one else could, of course, reveal Him. Matt. 11:27.

We are now at the place where we must ask another question: How is the Son to reveal the Father? It was not possible for Him as the Son to reveal either Himself or the Father. The Son, being of the same nature with the

Father, was just as invisible as the Father, and therefore, as we have seen, could not make Himself known to finite creatures.

The revelation, of course, must be a *visible* one, and as such it must be *personal*. The works of God in nature, though suggestive, could never fully reveal God. And so we find our answer to the question just proposed in the fact that the Son, in order to reveal the Father, must become man. He must take both form and visibility to reveal the Infinite to the finite and to mediate in any sense whatsoever between them.

III

THE next question. When, therefore, did the Son become man in order to do this? The usual answer is that it was at His Incarnation when He became flesh and blood and dwelt among men.

Dr. Dale of Birmingham says, "We need a God who is 'afar off', One infinitely greater than ourselves, and belonging to other realms of life; but we also need a God who is 'nigh at hand.'" And this God who is "nigh at hand" Dr. Dale finds in the Incarnated Son of God.

But, we ask, Did not the first man, and others who lived before the Incarnation, need a God who is "nigh at hand?" Did they not have a longing to know God personally?

"Had sinless humanity," quite properly asks Dr. Marshall, "no craving for a God 'nigh at hand' to reveal the God 'afar off'?" Was it necessary that man should become a fallen and a guilty creature, and that the Son of God should be 'made of a woman' and put 'under the law' in order that the eternally invisible and 'far off' God should be brought nigh unto men? Surely not," says this profound logician and careful student of the Word.

Was not John Calvin right, therefore, when he said in his *Institutes* that "even if man had remained free from all sin he was of too humble a condition to penetrate to God without a Mediator."

Principal Fairbairn, in his *Christ in Modern Theology*, argues well the necessity of "a visible Sonship." He says most acceptably that it can come about only "in the form of humanity." Then he goes on to say:

Yet it were mere impertinence to imagine that but for the accident of sin the universe would have been deprived of its most invincible evidence of grace.

But what does Dr. Fairbairn mean by "its most invincible evidence of grace?" He

means the *flesh and blood* Incarnation of Christ. But with this we most certainly cannot agree. Some of the most notable theologians of our own day sustain Dr. Fairbairn in his position. *But apart from sin what reason can one possibly imagine for a flesh and blood Incarnation?* There is no room for such a conception either in reason or revelation. Dr. Denney, in his *Studies in Theology*, very properly says, "Scripture never gives the faintest hint of any opening for the mind in this direction."

We, therefore, most earnestly inquire, If as Calvin says, man would have needed a Mediator even though he had not sinned; and if, as Fairbairn says, there must have been even apart from sin "a visible Sonship in the form of humanity," when would this manifestation of the Divine Son most likely have occurred?

Most certainly, the answer to the question just propounded is, *Before man was created*, and not after thousands of years during which, though fallen, man had gained some considerable knowledge of God through the dealings of the Infinite One with him as set forth in the records of the Old Testament, all of which dealings, however, were made possible only through the mediatorial work of the Divine Son. In other words, *the Divine Son was already Man from the beginning*—that is, from the beginning of creation.

Dr. Van Oosterzee says in his *Image of Christ*, "Even though man had not fallen he must have been gradually trained and led up to a higher perfection." He then says that as a means to this Christ came in the flesh at what we understand as His Incarnation.

But did not the first man, still unfallen, "even though he had not fallen" (to quote Dr. Van Oosterzee's words) need to be gradually trained and led up to higher perfection? And if this is true, as Dr. Van Oosterzee admits, the Divine-Man must have been there before man in order to meet the requirements of the situation.

IV

NOW all this means nothing other than that the Creator of all things was at once God and Man—the *Visible* God—the God-Man—the Primal Man.

It is at once clear that a Mediator standing between two parties must of necessity partake of the nature of each of them, and that the Son, in order to become the Mediator, must have been both divine and human. "There is one God," says Paul in First Timothy 2:5,

"and one Mediator also between God and man, the man Christ Jesus;" words which, though they refer here to the Incarnated Son of God, could in a very proper sense have been written in the Old Testament as well as in the New.

The fact of the matter is, therefore, that prior to creation the Divine Son became the Divine Man; and this He did for mediatorial ends to represent God to men and men to God.

There are two facts which would seem to prove this clearly.

The first fact is, that when the Creator made man He made him in His own "likeness," a word that is *never* used in Scripture of anything that is not visible.

The second fact is, that when the Creator in the Old Testament dispensation manifested Himself to men He always did it as a Man and *never* as anything else.

We are aware that some dispute the latter of these statements, but an unprejudiced examination of the so-called Theophanies of the Old Testament will, we are inclined to believe, bear out the position we have taken.

There are so many of the manifestations or appearances of the Creator that we can in the brief limits of this discussion mention only a few of the more prominent ones.

"They heard the *voice* of the Lord God *walking* in the garden; and the man and his wife *hid* themselves." Gen. 3:8.

"The Lord *appeared* unto Abram and *said* unto him . . . ; and Abram fell on his face and God *talked* with him." Gen. 17:1,3.

"The Lord *appeared* unto him (Abraham) by the oaks of Mamre, and he (Abraham) lifted up his eyes and looked, and, lo, *three men* stood over against him; and when he saw them he ran to *meet* them, and bowed himself and said, 'My Lord (he recognized Him), if now I have found favor in Thy sight, pass not away, I pray Thee, from Thy servant; let now a little water be fetched and *wash your feet* and *rest yourselves under the tree*; and I will fetch a morsel of *bread*, and comfort ye your heart; after that ye shall pass on.' And they said, '*So do as thou hast said.*' And the men turned from thence and went toward Sodom; but Abraham *stood yet before the Lord* . . . And the Lord *went His way* as soon as He had left *communing* with Abraham." Gen. 18:1-5, 22, 23.

"There *wrestled* a man with him (Jacob) until the breaking of the day . . . And Jacob called the name of the place Peniel, for, said he, 'I have *seen God face to face.*'"

"And when the Lord *saw* that he (Moses)

turned aside to see, God *called* unto him out of the midst of the bush. And Moses hid his face, for *he was afraid to look upon God.*" Ex. 3:2, 4, 6.

"Behold I will stand before thee there upon the rock in Horeb" (Ex. 17:6).

"And they saw the God of Israel . . . they beheld God." Ex. 24:9-11.

"And the Lord *spoke* unto Moses face to face as a man *speaketh* to his friend." Ex. 33:11.

"With him (Moses) will I *speak* mouth to mouth, even manifestly; and the form of the Lord shall he behold." Num. 12:4-8.

"Then the woman came and told her husband (Manoah), saying, 'A man of God came unto me.' . . . Then Manoah entreated the Lord and said, 'O Lord, I pray Thee, let the man of God come again unto us and *teach* us; And the angel of God *came again* unto the woman as she sat in the field. And the woman ran and told her husband, 'Behold, *the man* hath appeared unto me that came unto me the other day.' And Manoah arose and came unto *the man* and said unto him, 'Art thou the man that *spakest* unto the woman?' And he said, 'I am.' . . . And the angel ascended in the flame (from off the altar) . . . And Manoah said unto his wife, 'We shall *surely die* because we have seen God!'" Judges 13:2-22.

"The heavens were opened and I saw *visions of God*, . . . and upon the throne was a likeness as the appearance of a man." Ezek. 1:1, 26.

"Did we not cast *three men* bound into the midst of the fire? Lo, I see *four men* loose, walking in the midst of the fire; and the form of the fourth is like the Son of God." Dan. 3:24, 25.

These are only a few of the very many such references in the Old Testament, and we ask in all candor whether, after having heard them, you judge them to refer to mere apparitions, as many are inclined to think, or to something real and human?

Notice, if you will, that the person of whom these references (and many other) speak is called "The Lord," and "God," and "Man," and "the Angel of the Lord." It is this last title that caused Augustine, and the greater number of theologians since his day, to consider these many appearances as nothing more than self-manifestations of God through some created angel agency.

But there are no acceptable grounds for Augustine's opinion, not only because the Person in question always spoke in His own name

and never as the representative of anyone else, as Augustine claims, but because the individual in question is never once called an angel as such.

He was called frequently "The Angel of the Lord," doubtless because of the covenant into which He entered with Abraham and his seed as mentioned in the fifteenth chapter of Genesis. It was because of this highly significant event that He became to the patriarch and his descendants "the Messenger (or Angel) of the Covenant," and therefore "The Angel of the Lord," the Divine Son, as God-Man, becoming thus the Mediator of the old covenant, as we are told in Hebrews 9: 15 that Jesus became the Mediator of the new covenant.

The conclusion, therefore, of our study so far as we have gone, is that the Old Testament appearances of the Lord, which have been under discussion, were *not apparitional* in any sense of the word, but were *manifestations of the Son of God Himself in human form*, and that any other explanation of the same is illogical and inconsistent and, therefore, altogether unsatisfactory.

V

IT has already been stated that this explanation of the appearances of the Lord has not been the usual one in the theological world. These appearances were so understood by the Church of the Apostles and its immediate succession, but it is true that the Church of the Fathers departed very largely from it.

Dr. Delitzsch, in his *System of Biblical Theology*, says "God indeed appears to the seers in human form; nevertheless the thought of an everlasting self-investment of the Divine nature in a human corporeity (*i.e.* in a human form) is absolutely foreign to the Scriptures." That is to say that all these Old Testament appearances were nothing but intangible and mysterious apparitions, or, perhaps, as Augustine, put it, merely self-manifestations of God through some created angel agency.

Dr. George Steward, in his *Mediatorial Sovereignty*, states. "The Lord God appeared often familiarly to men in human form or its equivalent." But what does he mean by the "equivalent" of a human form? "Was it merely a ghost of that form?" asks Dr. Marshall, "an apparition? If so, it must have been a very substantial one, for it *ate and drank and walked and talked and had its feet washed*, and acted altogether in a very human-like fashion."

Even good old Matthew Henry declares, "The Lord often appeared and *occasionally in a human shape* before He assumed the human

nature for good and all." But where or when, we would ask, did He ever appear in any other shape than the human?

It is noteworthy, however, that the one name used in connection with these Old Testament appearances, which more than any other led to the rejection by Augustine and later theologians of the view sponsored in these pages, namely, "The Angel of the Lord," is now quite generally accepted as a designation for the Lord Himself in human form.

Referring once more to the Lord's dealing with Manóah and his wife, we find Matthew Henry saying, "The messenger was an angel of the Lord, yet appearing as a man. And this angel, as the learned Bishop Patrick supposes was the Lord Himself, that is, Word of the Lord, who was to be the Messiah, for His name is called 'Wonderful' (verse 18) and 'Jehovah' (verse 19)."

Thus also Dr. Millar, in *The Homiletical Commentary*: "This name (The Angel of the Lord) usually, if not always, in the Old Testament, applies to The Angel-Jehovah, the uncreated Angel, or the form in which Christ appeared to His people in Old Testament times."

Again in verse 18 (Judges, thirteenth chapter), Dr. Millar says, commenting on the words "Why askest thou after my name, seeing it is secret?" "The word is *Peli*,' and it is the same word used in Isaiah 9:6 of Christ, which is there translated 'Wonderful,' and should be so translated here in Judges. It has the force of 'absolutely and supremely wonderfully,' which can only apply to God."

Again, in verse 20, he says, "The angel ascending in the flame was to them proof positive that He was divine, and at the sudden disclosure of the fact that they had been talking with God face to face they fell on their faces paralyzed with fear."

Thus also the expositor in *Lange's Commentary*, Dr. Cassell, commenting on the name "Wonderful" by which the Angel of the Lord described Himself, says, "God ever again manifests Himself in Israel as 'the Wonderful Worker.' As such He gives His name in verse 18. and shows His wonderful power in verse 19 when He reveals Himself in the wonderful manner of His vanishing away. The name, Manóah had not understood, but in the deed he recognized the God of wonders."

This is all in harmony with the interpretation for which we are contending.

VI

NOW, when we turn to the New Testament what do we find? We find not only that

there is nothing contradictory to the explanation we have given to these Old Testament appearances of the Divine Son, but that there is not a little confirmation of it; namely, that these appearances were all visible manifestations of the Divine Son in human form, which form He took unto Himself before creation at the beginning of time that He might become at once the Creator of man and the Mediator between God and man.

Four passages especially are worthy of notice in this connection:

1. Col. 1:15, "Who is the image of the invisible God, the firstborn of all creation."

2. Phil. 2:6, "Who being (originally) in the form of God counted not the being on an equality with God a thing to be grasped at."

3. Heb. 1:3, "Who being the effulgence of His glory and the very image of His substance."

4. John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God."

I. Take the first passage. What does "the image of the invisible God mean?"

Bishop Ellicott says the "image of God" denotes the Divine son's perfect equality with God. But the word "image" never denotes *equality*. The first man was made in the image of his Creator, the Divine Son in human form, but this does not imply that he was equal to his Creator.

An image is a *likeness*, and it is a likeness which must in this case find its expression in *visibility*, and we have already seen that there is but one way for the invisible God to be made visible.

Dr. Maclaren of Manchester, commenting on this passage, quite properly says, "Here, it is that which makes the invisible *visible*," but he quite as improperly goes on to apply the passage to "the manhood of Jesus Christ" of which He became possessed at His Incarnation. It is not to the form of Christ as the Redeemer that reference is being made, but to His form as Creator.

The last part of the quotation, "the firstborn of all creation," some have used in an attempted proof that the Son was a created being. But how could a mere creature be the image of, or represent the invisible God?

On the other hand, the expression most certainly implies *a beginning of some kind*. But since it refers to the Son it could not have been a beginning in relation to God, for the Son was eternally with God. It must, therefore, have been a beginning in relation to creation, just as He had for down the ages *another begin-*

ning in relation to His Incarnation as the Redeemer of man.

He was in Himself "the beginning (the author) of the creation of God" (Rev. 3:14), and our text is without doubt an undeniable reference to the assumption by the Divine Son of substantial being in the form of man, and becomes thus a distinct corroboration of the position taken with reference to this most significant fact throughout our entire discussion.

II. Let us consider, next, the second passage. What does it mean when we are told that He "Who was the image of the invisible God" (Col. 1:15) was likewise "in the form of God?" *It most clearly indicates that the image of God had a form.*

Bishop Lightfoot, discussing "the image of the invisible God" truly said of the Son that "He is the *visible* representation of the unseen God . . . the revelation of the unseen Father," and in giving definition to the word "form" in the passage now before us he quite as truly says, "It comprises all those *sensible* qualities which *striking the eye* lead to the conviction that we *see* such and such a thing."

This is all finely put, but it is truly surprising to find the otherwise usually discriminating Bishop, after having gone on record in this fashion, saying, "The form of God must apply to the attributes of the Godhead."

Attributes are not visible, and what place, pray, can invisible attributes have among "sensible qualities capable of striking the eye," and so become "the visible representation of the unseen God . . . the revelation of the unseen Father?"

How could the "form of God" be any other than that to which the Lord Himself referred when He said to Aaron and Miriam concerning Moses, "the form of God shall he behold?" And what other could this have been than *the Divine Son in human form* making visible to the finite creature the infinite and invisible God?

The Son of God, "the firstborn of all creation" did not, therefore, possess the "form of God" from all eternity. The true translation (of the Greek) is, "Who, being *originally* in the form of God," that is, *from the beginning* of time, namely, when He took unto Himself substantial being as the Creator and the Mediator between God and man. The American Revised marginal reading, "being originally" is much to be preferred, as this is the true rendering of the Greek.

"In the beginning" both in Gen. 1:1, and John 1:1, does not refer to eternity but to the beginning of time when the Divine Son took

substantial being unto Himself and, as Creator, brought the heavens and the earth and all things else into existence. "Nothing, therefore," as Dr. Marshall says, "is more certainly taught in Scripture than this—that not from eternity, but from before creation, the Son had a visibility in *form* which the Father and the Spirit did not have."

The remaining words of our passage shed further light, and every clear light, upon the profound distinction we have been trying to set forth in these pages. He "counted not the being on an equality with God a thing to be grasped." Here we have *equality*; in the former part of the passage we had *visibility*.

The very visibility of the "form" of God had its natural tendency in causing man to look upon the Son as something somewhat less than God. Even the Disciples said to Jesus, "Show us the Father and it sufficeth us." They did not seem to understand that in the person of Christ they had the Father before them. And you will remember that the Son of God said, "He that hath seen Me hath seen the Father," *words which He could have said to the first man in Paradise just as appropriately* in response to the same question which the first man could just as appropriately have asked of the Lord who "*walked in the garden* in the cool of the day."

Now, it is exactly because His equality with God was, for the reason just given, not so clearly manifest to men that He made no undue haste to claim it. In His beautiful humility He was willing to wait until they came to know Him fully enough to appreciate the truth that He was in reality *one with God*. It would be absurd to say that God did not think equality with God a thing to be grasped; and therefore, the statement cannot refer to the time when the Divine Son was God *and nothing else*, as Bishop Lightfoot and many others of the chief theologians think of it.

III. The Third passage is that in Heb. 1:3, "Who being the effulgence of His glory and the very image of His substance."

There does not seem to be any need of discussion here to show us that here is a beautiful expression of the same glorious truth that *in the image of God* the invisible Father was made visible.

How strange to hear Bishop Westcott say of this passage, "The glory of God finds expression in the Son as its effulgence," and then immediately go on to say, "the luminous image may be said to have no substantive existence." If the "image" had no substantive existence, how

then could it be the "effulgent expression of the Divine glory?"

IV. Now, as to the last passage, John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God."

What other could John have had in mind than just what we have discovered in the writings of Paul? The Word here (Greek, "the Logos") is a Person and none other than the Divine Man Who "in the beginning" (*i.e.*, the beginning of time) manifested God both as Creator and Mediator. John does not enlarge upon the pre-incarnate state of his Lord because his purpose here is to tell of His Incarnation.

The interpretation of this passage has been influenced all too much by the theorizings of Greek philosophy, and consequently its true meaning has been grievously perverted. About the best that Liddon, in his *Divinity of our Lord*, and many other equally capable theologians, have been able to do for the expression is to see in it the idea of God manifesting His attributes, and consequently Himself, in Creation and in Revelation (written revelation).

But the true meaning of this marvelous passage goes far beyond this. Manifesting an individual's attributes is far from manifesting the individual himself, whether it be in his works or in his words or in both. The paintings of an artist or the writings of an author may help us somewhat to an uncertain surmise, but most certainly it would be an abuse of both thought and language to call this a manifestation of the artist himself or the author, as the case may be.

Now, this same thing is true of Creation as a manifestation of God. It is equally true of written revelation.

How utterly inadequate as a manifestation of God Creation really was. Beautiful as the home of our first parents must have been, how incomplete it would have been, even in their sinless condition, without the presence of their Heavenly Parent.

But the happy dwellers in Eden, we are led to believe from Scripture, held frequent converse with God through the visible presence of the Divine Man, the "Word" of John's Gospel. And had they remained loyal and obedient we can conceive of no reason why this face to face fellowship with the Divine Father in the person of His Son as their Creator and Mediator would not have continued with even increasing fullness through the years.

And so far as any written revelation is concerned, are we presuming too much to say that, had the human race remained sinless, there

would have been no need for such a revelation at all?

The Word, the "Logos" of our passage, Who was none other than God in human form, did not manifest Himself in the beginning through a written revelation, but spoke directly with living lips to the first of our race. It was thus that God manifested Himself in a way that mere creation and written revelation could never have done.

Thus the expression in John's Gospel falls

beautifully into harmony with what we have received both from the Old Testament writings on this matter and from the sublime teachings of Saint Paul concerning the Son of the Invisible Father in this respect.

To be concluded in June Number

This article will be printed in booklet form, on good paper, and much larger type. Size of page will be about 5 x 7½ inches. Price, 25 cents; special price on quantity orders. Send orders to Bible Champion, Reading, Pa.

Modernism or Biblicism—Which?

By the Reverend G. L. Young, East Brownfield, Maine

Article 8.—Modernism and the Ascension



AFTER Christ's resurrection came the intervening forty days. Then the Ascension. And for that important event, like that of the resurrection, he had sought to prepare his followers. This he had done by alluding to it in various ways and by affirming it positively and plainly.

According to the phraseology of the New Testament the ascension of Christ was, in its various phases:

- (1) A *going* (Jn.8:21;13:33;Acts1:10).
- (2) A *going away* (Jn.8:21;14:28;16:7).
- (3) A *going unto God* (Jn.13:3).
- (4) A *going unto the Father* (Jn.14:12; 16:10,17,28).
- (5) A *going unto Him who sent him* (Jn. 7:33;16:5).
- (6) A *going to prepare a place* for his disciples (Jn.14:2,3).
- (7) A *going whither* (höpou), *i.e.*, a going somewhere, to some place (Jn.8:14,21;13:33; 17:5).
- (8) A *going into heaven*, the place referred to by "whither" (Acts 1:11;1Pet.3:22).
- (9) A *leaving the world* (Jn. 16:28).
- (10) A *departing out of this world* (Jn. 13:1).
- (11) An *ascending on high* (Eph.4:8).
- (12) An *ascending far above all the heavens* (Eph.4:10).
- (13) An *ascending where he was before* (Jn.6:62).
- (14) An *ascending into heaven* (Jn.3:13).
- (15) An *ascending to his God and Father* (Jn.20:17).
- (16) A *being taken up* (Acts1:9).
- (17) A *being carried up* into heaven (Lu. 24:51).

(18) A *being received up* from his disciples (Acts 1:11,22), into heaven (Mk.16:19;Acts 1:11) in glory (1Tim.3:16).

(19) A *passing thru the heavens*, atmospheric and astronomic (Heb.4:14).

(20) An *entering into heaven itself*, the heaven of God's abode and manifested glory (Heb.9:24;6:20), where God "made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come; and he put all things in subjection under his feet, and gave him to be head over all things to the church" (Eph.1:20-22).—From my Fundamental Christology, p. 199f.

The clearcut N. T. teaching is that Christ was raised bodily from the death state and in bodily fashion was exalted at God's right hand, where in glorified somaticism he as our Savior and Mediator pursues his saving and mediatorial work. Now and forever "in him dwelleth all the fullness of the Godhead bodily" (Col. 2:8), in bodily fashion, corporeally. Thus it is truly "Christ Jesus that . . . was raised from the dead, who is at the right hand of God, who also maketh intercession for us" (Rom. 8:34). It is truly he who, "when he had made purification of sins, sat down on the right hand of the Majesty on high" (Heb.1:3). "For Christ entered not into a holy place made with hands . . . but into heaven itself, now to appear before the face of God for us" (9:24). And God is approachable in no other way (4:14-16;7:25;10:21,22; 1 Tim.2:5; Jn.14:6). The ascension as an actual historical event is then, an absolute saving necessity.

Yet there have not been wanting those presumptuous enough to deny it. Thus F. L. Darrow: "The ascension into heaven is a legend

born of ignorance" (Miracles, etc., p. 135). Formerly it was customary to tell us that he dropped his body, or that it dissolved away, became dissipated into gases, etc. So, years ago, the Rev. Talmadge Root opined that, when Christ ascended, it was "not to depart from earth, but to take the throne of his kingdom on earth." For him to sit at God's right hand was not his actual sitting upon a distant throne at God's right, but simply a sharing of God's authority and omnipresence (Independent (N.Y.), May 24, 1900, p. 1278f.). Anything, anything! but accept God's revealed truth.

Dr. R. S. Moxon's book, *Modernism and Orthodoxy*, bears date of 1924. Dr. Moxon takes side, presumably, against Modernism (in its English aspects). Yet to our mind, he is considerable of a Modernist himself at times. In some very fundamental things he stands opposed to the Bible's plain teachings. Thus he accepts evolution (p. 156, 212). And when one does that, there is no knowing where he will eventually land—so far as the Bible and Christianity are concerned. One then simply cannot accept the plainly-put teachings of the O. T. concerning creation as God's direct act. Nor can he accept Christ's corroboration thereof. And as regards this matter of the ascension, Moxon is anything but "orthodox" and Biblical. On p. 148 he quotes Dr. Rashdall: "Nobody believes what was originally meant by 'He ascended into Heaven.'" And Moxon continues: "That is, no doubt, true. Our superior knowledge of the cosmic system condemns at once as ludicrous much that men of an earlier age with their limited knowledge of astronomy and of the laws of nature found no difficulty in believing. Before the Ptolemaic system was superseded by the Copernican, when the earth was regarded as the center of the universe, and heaven—the abode of God—was located immediately above, there was nothing incredible in the story of the Ascension, literally interpreted, as narrated by Luke."

The writer, however, shies from the modernistic tendency "to regard the Ascension as a 'mere metaphor' affirming the faith that Jesus Christ passed away from sight to the spiritual presence of God." Dissenting from this, he deems "an acted parable it may be, but not a mere metaphor." The account, therefore, "enshrines a real event," being "the record of a fact of some sort" (p. 149),—but *not* the fact that is so plainly stated.

But if the above is decidedly and designedly vague (doing nothing positively—except pos-

itively negating what the Bible affirms as true), yet elsewhere what he says is not so. Thus he considers that in the third or fourth century there would no "difficulty be felt in a literal interpretation of the session of Christ at God's right hand, whereas we in this age naturally regard it as a symbolic phrase and nothing more" (p. 211).

Thus are the ascension and its accompaniments reduced to the nothingness of "a symbolic phrase." It might have been a little more candid if the writer had openly confessed that, in this matter, he does not believe the Bible. For the Bible is not only plain but positive as regards this matter. Christ as a bodily being left this earth, ascended to heaven and sat down at the right hand of God. Nothing could well be clearer. It is, therefore, to be openly accepted or openly rejected.

As regards the position of Moxon and of others who repudiate the Bible teachings on this matter, the strict logical sequence is that Christian salvation must likewise be reduced to a mere symbolism. From this conclusion we see no possible logical escape. The Bible represents our salvation as depending on the literal resurrection and the equally literal ascension of our Savior and Mediator at God's right hand, actually present there as man (1 Tim. 2:5; Heb. 4:14-16), as the Son of man (Acts 7:55, 56), in glorified bodily form (Phil. 3:21), in whom the fulness of Deity dwells in bodily fashion (*somatikos*; Col. 2:9). And it is this Christ, and this one alone, who is man's Savior, "able to save to the uttermost them that draw near unto God thru him" (Heb. 7:25). It is this Christ, and no other, who entered "into heaven itself, now to appear before the face of God for us" (9:24). It is the same "Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us" (Rom. 8:34).

When, however, "the session of (this) Christ at God's right hand" is frittered away into "a symbolic phrase," then by that same process Christian salvation, the only possible salvation, likewise becomes a mere symbolism. Squirm as men will, when they think logically from the facts as biblically presented, there is absolutely no escape. Men are lost. They must remain lost. For the one hope of salvation is gone. To employ Moxon's own phraseology used in a different connection: "Either that claim was true and He is what the traditional faith as-

serts Him to be; or it is false and *Christianity is founded on a lie*" (p. 214).

Time and Space

We turn now to something of a somewhat different nature. Thus there are two great facts (or factors) in the midst of which man is placed. The mysteries of these he has long been trying to solve. But ever he has been baffled. Marvelous indeed are some of the guesses advanced as to these two things, viz., time and space.

But if *man* is confused and confounded and limited by time and space, we are not thereby obliged to conclude that it is the same with God. He, as the Eternal One, comprehends all time, past, present and future.

"Before the mountains were brought forth,
Or ever thou gavest birth to the earth and the world,
Even from everlasting to everlasting, thou art God"
(Ps. 90:2).

And he who flung the worlds into space is surely not baffled by space, tremendous tho it may be. If light travels thru space at the inconceivable velocity of 186,000 miles a second, and if it was God who made it so to travel, we must not be so obtuse as to think of him as, so to speak, caught in the meshes of his own net by being space's slave and not its master.

And yet in connection with the fact of our Lord's ascension to heaven, there are some Modernists who have virtually expressed the stupid idea of its being a divine impossibility. This is largely because of the Divine insurmountability of space and of the Divine incompetence during a short measure of time of negotiating the inconceivably immense distance intervening between earth and heaven. And it is not one Modernist alone in whose writings we have come across this crude idea. There have been several such. But shall we let the scholarly Dr. Mathews be spokesman for the class? Says he: "If Jesus physically ascended to some place beyond our power of sight, he must move away from the earth for thousands of years" (*l. c.*, p. 165).

God's Word declares the physical ascension an actual occurrence. But no! virtually say certain Modernists, this cannot be. Time and space forbid. Amazing as this is, we did not invent it. Mathews, *e.g.*, actually said the above. It is there, all right. And it is a standing testimonial to the astounding crassness and stupidity of the scholarly carnal mind that is "enmity against God; for it is not subject to the law of God, neither indeed can it be" (Rom. 8:7).

Strange as it seems, moreover, these Modernists who affirm that, if Jesus started to ascend when the Bible says he did, he would not even yet have reached his stated destination, were not joking. In imparting this wonderful piece of inside information concerning the Son of God, they were talking seriously, in sober earnest.

Truly the mind of the flesh *is* enmity against God.

Truly spiritual things *are* spiritually discerned—even when they are connected with physical facts.

Truly, unbelief concerning the true God and his true Son, Jesus Christ our Lord, is utterly unable to see that God's ways are not our ways—and that his ways are not necessarily nature's ways.

The plain fact is that there is a God who is superior to nature; who, in fact, created nature and all her laws, as even deists once were supposed to believe. We deem, therefore, that the God of nature is not restricted to or by nature's operations. And so long as we are so perfectly ignorant (despite our vast pretence of knowledge) concerning the ultimate constitution of matter, the force of gravity, the facts of time, space, energy and many other things, it might presumably be the part of ordinary good common sense to give the Son of God the benefit of belief in at least some of the things affirmed by him and concerning him.

He said that he came down from heaven (Jn.6:38). So he said repeatedly and in a variety of ways that he would re-ascend to heaven, would ascend up where he was before; that, as he came from God, he would go to God, etc. (Jn.6:62; 7:33; 14:2, 12, 28; 16:5, 28; 17:13; 20:17). And so it actually and historically occurred. As stated by Peter: "who is on the right hand of God, having gone into heaven" (1 Pet. 3:22; see Mk. 16:19; Lu. 24:51; Acts 1:1-11; 2:33; Heb.1:3; 4:14; 10:12).

Later he was seen (in vision) by Stephen (Acts 7:55, 56) and John (Rev. 1:12ff.), and actually by Paul (Acts 9:17; 22:14; 1 Cor. 9:1; 15:8). The Modernist may deny. But modernistic denial has not the historical validity of Biblical affirmation.

Furthermore, it is the ascended Lord who is Savior and Mediator. And since his heavenly exaltation, millions of real Christians have been in actual touch with him. Thru him they have had access in one Spirit unto the Father (Eph. 2:18). Poor, weak, sinful creatures they may have been. Yet they have had the assur-

ance that the ascended Christ loves them. He bids them come to him (Mat.11:28), or to come to the Father through him (Jn.14:6,13). Millions have complied. And when they did so, being needy, repentant, humble and believing, *something occurred*. Others may not sense it; may even disbelieve it. But those who have properly come *know*. As the woman knew that she was healed, so these know that they were saved, so far as present salvation is con-

cerned. The woman was healed from a long-standing infirmity (Lu.9:47). These have been saved from their long-standing sins (Mat. 1:21). To the resurrected and ascended Christ be the glory forever!

In the face of experimental knowledge, what are guesses worth? In the face of God's own eternal truth, of what value are modernistic surmises?

What Happened at Pentecost

By Professor John Alfred Faulkner, D.D., Madison, New Jersey



HERE was a striking difference between the coming of Christ and the establishment of the Church, between Christianity as involved in its Divine Founder and Christianity as externalized as an institution by its human founders. Christ was born of a Galilean maiden in an out of the way town in Palestine, brought up in a despised village up in the country, lived in that village till he was 30, then went forth to teach, preach, die, and rise again and go home to His Father. There was nothing specially striking or original in what He said, except the note of the first-hand authority with which He said it, as he proclaimed the ethical and spiritual precepts of the Old Testament. The main thing that was new was what He said about Himself, and it was that which brought about His death. That death, though it caused comment in Jerusalem, excited no attention elsewhere, and if He had not been Messiah and Son of God, He would never have been heard of. His resurrection also was known only to the disciples, as well as His ascension.

But how different the establishment of His church. Jews and near Jews were gathered together in Jerusalem at one of the three great feasts, gathered from all parts of the world. They were not only the most promising people in the world to form a church, they were the only people. For notice, the church as organization was the extension of Judaism, as theology, Gospel, or proclamation, was the republication of the spiritual truths of the Old Testament plus Christ Himself, and as sacraments were the touching up of Jewish rites with Christian meanings.

If Christianity had at that moment approached pagan Greeks or Romans they would have rejected it with scorn. And if they had received it they would have spoiled it. The Greeks

would have changed it into a philosophy, the Romans into a legalism.

But after Christianity was established among Jews by Jews and had been illuminated and interpreted and consolidated by Peter, John and Paul, inspired by the Holy Spirit, then it could and did approach Greek and Roman and transform them without being itself transformed.

But what I am saying is the publicity and striking world-wide significance of the event. These people from all over the Roman world gathered at the capital of Judaism hear enough of the Gospel in their own tongue to convince them that God is in the event, see men seized with a new strange power, are sure that a fresh force has come into the world, get hold of the horrible reality that they or their brethern crucified the Lord of Glory, repent, believe on this Christ, and in that same day found a new organization in history by receiving baptism in the name of that Christ to the vast number (under the circumstances) of 3000 men, which with women and children represented at the very start a population of from five to ten thousand.

Then and there a world-wide movement was started. For these people were from all over the empire. They went back to their homes as evangelists of what came to be a new religion, gathered their wives and children into the fold, preached to their neighbors, and thus Apostles and their successors when they reached these parts of the Empire on their missionary journeys found already an established cause, just as the Methodist itinerants in Canada (what is now Ontario) found class-meetings flourishing through the efforts of that German-Irish-New Yorker, Mrs. Barbara Heck. Yes, how different the establishment of the Church on Pentecost in that spectacular rushing mighty visitation, in which the springs of two thousand years of Christian history were set free in an hour or two, from the modest ministry of Jesus.

But God knows what He is about. There was a philosophy, a reason here. What did Jesus come for chiefly? To teach new truth? No. He taught no new truth, except about Himself, and even that was but an unfolding of what was in the Old Testament. To found a Church? No, He founded no church except indirectly as He chose disciples to be with Him. To make sacraments? No, He made no sacraments, except as He put new meaning into well known Jewish services, and that meaning different from the historic sacraments of the Church.

For none of these did Christ come. He came for one thing mainly and only one,—to save this world by the sacrifice of Himself on Calvary, by His resurrection, ascension, and outpouring of the Holy Spirit. Not as teacher, not as founder or organizer, but as Saviour. For everything else the Apostles and their helpers were sufficient, and they were used, for God does nothing Himself that He can do by us. *They* were teachers, *they* were organizers, *they* were preachers, *they* were doctrine and sacrament builders, *they* made the church,—they and they alone, in the proper sense, started its history.

What then happened at Pentecost? The disciples were told two things by Jesus. (1) That He would send forth the promise of the Father upon them (Luke 24:49). What was that? It is explained in John 14:25, 26 where He contrasts His own sayings while with them with the mighty qualification they can receive only after He is gone. "These things have I spoken while yet abiding with you.

"But (what a 'but'!) the Comforter (or Advocate, a Helper, Gr. *paraclete*), the Holy Spirit whom the Father will send in my name, He (not I in this earthly life) shall teach you all things (that is, His main function is to be the teacher of you, your guide to truth, your theologian) and bring to your remembrance all that I said unto you" (that is his second and lesser function, to see to it that nothing important and vital in all my talk and discourses these three years I have been with you or which I have yet to say shall be lost).

In other words, the promise of the Father which they were to receive was the Holy Spirit. (2) The second thing they were told in preparation for Pentecost was to "tarry in the city until ye be clothed with power from on high." And that power was this same Holy Spirit.

Following these instructions they were waiting in prayer and hope on the day of Pentecost, as they had been doing for some days, probably in the (notice the article, a well known room or house) upper chamber where they were wont

to gather (see Acts 1:13). But who are "they"? Not only the twelve disciples, but the brethren of Jesus, who had been won by the death and resurrection, and Mary the mother, and the other women. There were no priests, no ministers in our sense, no scribes or the professionally educated,—all laymen, a democratic group, simple earnest folk, the most of them from despised Galilee, including women.

After several days prayer and waiting, on the day of Pentecost, something happened. And "suddenly" (2:2). God does not do everything through religious education and the long training. Look up the word suddenly and similar words in your New Testament. The last Old Testament prophet said: The Lord whom you seek shall suddenly come to his temple (God has many temples, one of them is the human soul), and the messenger (or—angel) of the covenant whom you desire; behold, he cometh, saith Jehovah of hosts (Mal. 3:1). I believe he came to Saul of Tarsus that way once. That is where revivals come in, to give the Spirit a chance for the sudden coming, of course, with preparation, as in this case.

(1) Certain things followed. There came from heaven a sound. Our Quaker friends have taught us the religious value of waiting and silence, other Protestants have believed in speech, in testimony, and our fathers in an occasional shout. Both are from God. The first sign of the new era is a sound, as the first sign of a new human life in the world is a cry. A church that makes noise only is an empty cart; but a church that makes no noise is dead. There came from heaven a sound. (2) It was as of the rushing of a mighty wind, symbol of the healthful breeze of God's pure air which blows away all the poisons of dead traditions and brings health to the world. It was the breath of God for which the poet prays:

Breath on me, Breath of God
Till I am wholly thine,
Till all this earthly part of me
Glow with Thy fire divine.

And remember that the only Breath of God in the world is not the Father, nor Christ, but the Holy Spirit.

(3) The filling of the house. Modern Christianity lives too much in thin air, clattering, knocking against one thing after another, against capital, against labor, against this supposed abuse and against that, turning foreign missions into secular bettermen, and conversion of sinners into social uplift. Its house is empty of the Spirit. It is empty, because it has lost its faith, it has lost its faith because it is founded not on

Christ but on Ritschl, who did not believe there was any Holy Spirit.

(4) The appearance of tongues like as of fire on each of them, that is, the appearance was not of parting of forked tongues, but of tongues distributing themselves on each. What a wonderful emblem: tongues, sign of speech, now to be used as the great propagating means in Christianity—not force, not persecution, not splendor and display, not architecture, ritual, music, gorgeous priests with their magic manipulations, but the word of their testimony. Like as of fire: a tongue not as of wood, non-committal, powerless, commonplace; not as of iron or steel, crushing, merciless, sheer weight of indiscriminate stupidity; but a tongue like as of fire, warming, lighting, burning, as that scholar and saint William Arthur of the Wesleyan Methodist Church in England, who did such a work in Italy and made that great history of the Vatican Council, tells us in his classic *The Tongue of Fire*; and sat upon each one of them, not upon the twelve alone, not upon the men alone, but upon all.

In essential regards there are no "orders," no select groups set apart for special privileges, but all are one in the reception of the fiery tongue, type of the call to all to tell the story, preach the Gospel, speak of the good news.

Early Christianity did not realize this as much as it might in regard to women. This was partly due (outside of Jewish influence) to its being thrown into the seething Greek world with its social corruption, and Paul's insistence that to keep the Church's reputation for decency it must discourage women from taking part in public teaching in mixed congregations open to all. In Greek cities that would have been a scandal.

(5) The being filled with the Holy Spirit. This was the climax, the meaning, the centre and heart of all that took place. And this was the birth of the Christian Church, the descent of the Spirit in a fulness and glory never known before.

And notice that the text does not say that they were filled with the Father or simply with "God," or with Christ, but with the Holy Spirit. All these people were Jews, and they were perfectly familiar with the idea of the Spirit as being in some mysterious sense, which they had not thought through, distinct from God the Father or from Jehovah.

The Holy Spirit is not a Christian invention, it is a truth of the Old Testament. "This is my covenant with them, saith Jehovah: My Spirit that is upon thee" etc. (Is. 59:21) "I will pour my Spirit upon thy seed" (44:3). "I will put my Spirit within thee" (Ez. 36:27). It would

have been easy to say, "God shall rest upon him," or "Jehovah shall rest upon him," but it says, "The Spirit of Jehovah shall rest upon him" (Is. 11:2). And when you take this in connection with the words of Christ about the Spirit, who spoke as a Jew to Jews, it is evident that they thought of the Spirit as in some sense distinct from Jehovah.

The most striking result of the Spirit baptism was the speaking with tongues, which in this case was an actual speaking in the languages of the people assembled, either occasional words or whole sentences. The gift of tongues was common in apostolic times, and it took different forms. So far as we know this was the only case where it actually meant speaking in foreign languages, and was due to the pedagogical and spiritual requirements of religious impression at the very start of Christianity in the religious center of Judaism only a few days after the total defeat of Jesus at his crucifixion. Every honest man (of course the frivolous mocked) understood that here was a phenomenon which he could not explain. It was also the prophecy of the worldwide spread of Christianity and its power of appeal in every tongue. In Corinth the gift of tongues was simply a kind of ecstatic utterance, and was treated by Paul with rare discretion.

What was the psychological background of the Pentecost miracle of tongues? Simply this: The disciples had often heard these far travelled foreigners repeating each in his own language their prayers and praises. In the exaltation of this new spiritual endowment they unconsciously reproduced these praises and added the "mighty works of God," somewhat as that maid-servant of the German professor reproduced in her delirium long sentences in Hebrew or other language which she had overheard him repeat.

Everybody knows how the supposed apostolic gift of tongues was restored in Edward Irving's congregation in London, and has been continued to this day in the Catholic Apostolic Church or so called Irvingites. Their philosophy was that on account of the church's declension in faith and love, miracles waned and passed, and that it is possible to get back that power by consecration, prayer, etc. In other words the apostolic charismata or gifts were intended to be permanent, but were lost by the Church's apostasy. Whereas the true view is that miracles were an historical necessity in apostolic times, that without them the Church would never have been founded at all, nor being founded have grown; but the church having been well started, the lower wonders not being needed pass of themselves, the higher miracles

of God's converting and sanctifying grace keep up and become more glorious.

The tongues and other powers first came out in the case of Miss Campbell, in, or near, Rosneath, Scotland, in 1829, under the influence of a visit by Irving and his assistant, Scott. They were repeated in the case of Miss Macdonald at Port Glasgow, and in 1831 the tongues appeared in Irving's own congregation in London. Sometimes the utterances were senseless words or syllables, at other times parts of English or Scotch words run together in unintelligible gibberish, and occasionally sensible English.

Between 1831 and 1834 or '35 such communications came forth in the prayer meetings or other services, and in 1835 the Catholic Apostolic Church was regularly organized. Since that time speaking with tongues has been a part of the worship of a denomination of Christians. You will find specimens of the tongues and prophetic communications in Mrs. Oliphant's *Life of Irving*, and in the long article, *Irvingites*, in Blunt, *Dict. of Sects, Heresies and Schools of Thought* (1874, new ed., 1891).

In conclusion I might say in answer to the question, What Happened at Pentecost? What did that outpouring of the Spirit mean?

(1) The inner transformation of the disciples themselves which made them new men. Terror-stricken before, vacillating, uncertain, they became strong, earnest, devout, rock-like evangelists and preachers of the faith.

(2) They received a light on the Old Testament, on religious truth, which opened to them the meaning of Christianity, not, of course, at first in its fulness, but little by little as need came, so that they proclaimed that doctrine without hesitation and with conviction and correctness.

(3) The inner certainty of their calling of God in Christ, which made them the heroes of the new faith, the evangelists of the Roman empire. The password which opened new doors, conquered souls, and annexed promises to the Kingdom of their Christ, was, We know in whom we have believed.

(4) Certain miraculous powers and gifts absolutely needed for their historical position were granted them, in one case one power, and in another, another, now healing, now discerning of spirits or reading of character, now tongues (not knowledge of foreign languages as Greek which they all knew was sufficient), now prophecy, now raising of the dead, now casting out demons, these and other charismata were bestowed by that Spirit who distributed to all according

to individual capacity, talent, necessity, and divine call.

(5) A power of preaching with a readiness, fitness, and spiritual force and light, founded on a deeper understanding of the Old Testament and ever increasing knowledge of their Saviour Jesus the Christ, which preaching was a new thing in the world. That was one of the chief gifts of Pentecost. Helped by the charismata it was that which converted the world, that which established Christianity. An instance is the sermon of Peter on that very day, a marvelous instance of bold yet tactful and successful proclamation well worthy of careful study.

(6) A quickening of memory and of other natural powers of research, comparison, edification, etc., which in time enabled those disciples whom the Spirit chose to give us the four Gospels, write the Acts, and compose the epistles, which under the general superintendence of that same Spirit were in the last part of the first and in the second century being slowly set apart as the primal and fountal documents of our faith, and so far as literary expression went, the "master light of all our seeing." The inspiration of the New Testament rested on the Spirit in the disciples and apostles who wrote it, and that in turn on the Spirit in the whole body of believers.

All this and more happened at Pentecost.

Finally, as to the credibility of the account. Ever since in the '30's and 40's of the last century Baur claimed that Acts was an artificial and largely made-up attempt to show—what was not true—that there was fundamental agreement between Peter and Paul and their parties, radical critics have been pounding away at the book. But the more candid they are, and the more they study the sources, the more they are brought around to a larger belief in its reliability.

One of these is Harnack. He still thinks that there are small discrepancies. But what if there are? Is God's method with Scripture his method with his universe: the method of perfection enough for his purpose, with imperfections in detail? The spots on the sun, the procession of the equinoxes, a thousand things in nature, perfection on the whole, imperfection in details. In Scripture the Spirit is not given to avoid the varieties of independent testimony idiosyncrasies of statement, but to give enough light for salvation.

Harnack began with the more radical criticism of his Ritschlian school. Study and increasing wisdom brought him increasing respect for Luke as an historian. He says:

The book of Acts has been restored to the position

of credit which is its rightful one. It is not only taken as a whole a genuinely historical work, but even in the majority of its details it is trustworthy [a remarkable concession for a critic of a school so free as the Ritschlian] . . . Judged from almost every possible standpoint of historical criticism it is a solid, respectable, and in many respects an extraordinary work. (*Acts*, transl. 298 f.)

Ramsay, also came to the study with a prejudice against Acts and in favor of the Tübingen hypothesis. But a careful examination in the light of inscriptions, Paul's epistles, current non-Christian writers, convinced him that he had been doing Luke an injustice. "It was gradually borne in upon me that in various details the narrative showed marvelous truth" (*St. Paul the Traveller and Roman Citizen*, p. 10). In fact when we think that the New Testament was written for a religious purpose and not for history in the modern sense, its accuracy in points of fact—especially Luke's—is far greater than we might naturally expect.

I know it is said that the first part of Luke and Acts is less trustworthy than the latter part where Luke himself was a companion of Paul, and that is true in the sense than an eye witness like Bourrienne of Napoleon speaks with more authority than Rosebery. But that does not mean that Rosebery does not tell the truth about Napoleon. It depends entirely upon the diligence, impartially, love of truth, and honesty in telling what he finds, in the part of the later historian.

We know these things about Luke: that he was diligent and painstaking in his search, that he knew how to write well, and that wherever we can verify him he is truthful. From that it is fair to assume that in the early part of Acts he is also telling what he has found upon verification to be facts.


We have therefore no right to abate one jot or tittle of our full confidence in that glorious first chapter in Church History which Luke tells us of what happened at Pentecost.

Evolution and Uniformitarian Geology

By Dudley Joseph Whitney, B.S., Exeter, California

(The first two articles in this series were entitled, "The First Living Thing" and "The Problems of Organic Evolution." In the fourth article Mr. Whitney will discuss "Deluge Geology and Creation." Be on the alert for it.—*Editor*.)

THIRD ARTICLE



NO OTHER single problem is so important to the Bible creationist as the problem of what he should believe about the history of the earth. If the earth is hundreds of millions of years old, as the geologists assert, he must fit his theories of creation into that kind of history. On the other hand, if the earth (at least the plants and animals on it) are only about six thousand years old, an entirely different explanation of the origin of plants and animals must be adopted. Arguments for creation and against evolution will be entirely different in one case from the other.

As conditions are, anti-evolutionists are divided into two, or even three, camps in their opinion about the history of life on the earth. One group believes that the days, or "yoms," of the creation week were geological ages. They accept, therefore, with modifications the views of geologists about the age and history of life on the earth.

The second group believes that the creation week was composed of six literal days, or at least that plants and animals were created just

before the creation of Adam. This group—the author of these articles included—believes that the fossils were due to the Deluge, not to any pre-Adamic geological ages.

Still a third group believes that the earth was created, brought to ruin before Adam, and then re-created in six literal days. However, as a matter of science in opposing evolution, only the first two theories, that of geological ages and that of literal-day creation, are necessary to investigate.

Each of these theories will be taken up separately in studying the problem of evolution *versus* creation. At this time, for the sake of argument, we will assume that the earth is millions of years old and that the geological ages occurred. We mean to say that, at this stage of the investigation, we will assume that the account geologists give us of the history of plants and animals on the earth is perfectly true, and then we will see how the theory of organic evolution fares under those conditions. Let me say at the start that, in my opinion, this part of the problem is immeasurably more important than any study of Darwinism, or the origin of organs, or matters of that kind.

Might Not Evolution Occur Anyway?

In previous articles we have seen the apparent impossibility of life starting spontaneously, and of eyes and ears and lungs and legs origin-

ating in the descendants of an amœba. Nevertheless, biologists are almost unanimous in believing that evolution occurred. One may question why this is so. Well, allowing for some value in the findings of comparative anatomy and embryology and related sciences, the greatest of all reasons for believing in the theory is the opinion that the earth is millions of years old and that there was a sequence of living species from the very simple to the very highly organized. This, above all other things, has been responsible for the widespread belief in evolution, and (assuming, temporarily, that the earth actually is millions of years old) we are going to see how many grounds there are for and against that belief. If actually there was a chain of living forms from fish to man, for example, each differing but little from the links before and after it, and the chain was tens of millions of years long, certainly biologists could hardly be blamed for believing in evolution, even if the laws of genetics were against evolution. We will never view this problem of evolution wisely unless we view it with the other man's eyes and without prejudice; so let us admit this fact. All of this is a long introduction, I concede, but at last we can get down to business.

If a chain of species from the simplest to the most highly organized extended through the fossils supposedly laid down during a billion years or thereabouts, we might well believe in evolution, in spite of what a study of genetics has shown. The trouble, as far as the evolutionists are concerned, is, that there *was no such a chain*.

A few links might be missing without discrediting the theory, but the trouble is that virtually *all* the links are missing, as inspection will show.

Beginning of the Fossil Record

Back fifty or sixty years ago paleontologists started their geological record with the Cambrian period, allowing an Archean or preliminary period of great earth disturbance before that. Traces of life and even occasional definite fossils are found before that; yet the fossil record in semi-readable condition starts with Cambrian sediment.

We find then in the very earliest Cambrian sediment that all the major groups of non-vertebrates are in existence in highly organized form. Only the vertebrates are missing. These earliest groups do not begin with a few simple forms and gradually increase, as evolution would demand; but they start complete, so to speak. They spring into being like Minerva,

full-grown from Jove's head, according to classic myth. There is little testimony to evolution in that; quite the contrary, as the seasick Frenchman said when a fellow-passenger asked him if he had breakfasted.

All that biologists can use in the fossil record to argue for evolution are plants and vertebrates, and, as we shall see, these offer very little testimony for evolution, but quite the contrary once more. There are, it is true, changes of form, but the problem of evolution is not to accomplish change of form, to turn one kind of a crab into another kind of crab, or one kind of a rabbit into a second kind of rabbit, but to originate forms that can be altered.

From Amphioxus to Shark

Evolutionists begin with vertebrate evolution. In the first place, they are all at sea as to what kind of non-vertebrates were our ancestors. One scientist guesses one kind of animal, another shows the first to be wrong and offers a second candidate. No non-vertebrate ancestor can be shown.

What most of them do is to assume that the amphioxus, or something very much like it, was the ancestor of the fishes and of men, but just what gave birth to the amphioxus they cannot say.

Now the amphioxus, or lancelet, is a tiny animal shaped like a fish, but with no eyes, no skeleton and not much of anything else. There is not enough of it to term it a vertebrate, but it has a thread-like organ where a spinal cord might well be, and that and its fish-like form make it as good a candidate for a vertebrate ancestor as can be discovered.

Except for the mind, the shark is more like a man (that is, considering the organs of the three creatures) than the amphioxus is like a shark, yet in the vertebrate fossil record evolutionists have to start with sharks. This is to say, *in the chain of vertebrates, they have to start with more than half of the chain missing*. That is a fine way to prove (?) evolution by the fossil record, isn't it? Yes, it isn't.

Now let us follow along that chain and see if more links are missing. The next advance to the shark is supposed to be the ganoid fishes, and here there is no merging of sharks into ganoids. There are shark fossils and ganoid fossils, that is all.

Among the ganoids were fishes with low set fins, set on what might be called stems, which theoretically would do well to evolve into legs, and the tails were also much more like the tails of water puppies than the tail of a trout, for

example. To all intents and purposes, however, there is, or was, no more connection between fossil fishes and fossil amphibians (like salamanders and frogs) than exists between living fishes and living amphibians, and that gap is excessive. Neither has any material bridge between amphibians and reptiles been found.

Reptiles and Mammals

A very amusing instance of simplicity in thought by men of high achievement in science is given in connection with the alleged connection between reptiles and mammals.

One of the most noteworthy features of the fossil record is the great number of fossil reptiles and their amazing forms. Having such a wide range of form, evolutionists can perhaps find fossil reptiles somewhat closer in form to mammals than exist among living reptiles. Nevertheless, the gap between reptile and mammal in the past is essentially as great as it is between living species. There were, however, reptiles whose teeth were much more mammal-like than the teeth of existing reptiles; in the shape of body some were also very mammal-like. We find some resembling bats; others wolves, others rhinosceroses. These are pointed out as indicating a connection between reptiles and mammals.

However, the amusing thing about this claim is that the bat-like reptile, the wolf-like reptile, the rhinosceros-like reptile, and so on, *are not supposed to be ancestors of mammals at all*. In fact, if a reptile was to give birth to a mammal, said reptile (according to the evolutionary theory of the sequence of life) would be more like an opossum than a wolf or a bat.

The silliness, therefore, of serious-minded scientists pointing out wolf-like reptiles as proofs that reptiles produced mammals, is enough to make a creationist hug himself with amusement. These evolutionists are an unfailing source of joy to any one blessed with a sense of humor.

The Evolution of the Horse

I am not going to take the time to follow out the alleged course of the evolution of the higher vertebrates. The examples given ought to be enough to indicate conditions all along the line; but when one comes to cases like the supposed evolution of the horse, or of the camel, or of the elephant, one finds a much more important problem. Personally I feel that evolutionists make out a much better case for the evolution of the horse (granting geological ages, which I do not grant) than most creationists will concede. I also feel that they

make out a far more effective case for the evolution of the mastadon and true elephant than they do for the horse. However, I am not going to discuss those matters in detail, as they have already been discussed to death; but there is one phase of the subject which is very important and is generally overlooked.

The idea is that the horse started as a small three and four toed animal about the size of a fox early in Tertiary time, and wound up toward the close of the Tertiary as a real horse. The underlying idea is that mammals started simple early in the so-called Age of Mammals, and wound up at the end highly specialized: progress being from simple to complex forms, going from the early part until toward the close of the Tertiary. The same idea is advanced with elephants.

The perfectly apparent fact to every evolutionist that ever thought of seeing said fact is, that, right at the beginning of the Tertiary, as highly specialized mammals existed as exist now. What was the use of taking all of Tertiary to evolve horses and elephants when far more specialized mammals than either horses or elephants existed near the beginning of the Tertiary? What, indeed!

For example, whale fossils in Eocene sediment are abundant; yet the Eocene is the first great period of the Tertiary, the period in which the supposed Eohippus, or three and four toed horse, lived while the whale is with little question the most highly specialized or evolved mammal living, speaking from the physical side of the problem only. It has at least undergone the most change from supposed tree-shrew ancestor of all placental mammals.

Look at the question from the time side of the problem, and take H. F. Osborn's 60,000,000 year time-scale of a decade and a half ago for simplicity.

The change of little horse to big horse, or little, primitive mastadon to true elephant, would take something like 2,500,000 years, counting Cenozoic time as 3,000,000 years. Little horse to big horse in two and a half million years, but tree-shrew to whale—an immeasurably greater jump—could be accomplished in, say, half a million years, or perhaps a million years, for good measure. Come, come, come, you evolutionists, talk sense! Wake up! There is too much inconsistency about that sort of thing. Why is a horse going to take most of Tertiary time to change three toes into a hoof and one kind of tooth into another kind of a tooth, when shrew could turn into a whale in a third of that time?

Here is what would have to happen between

shrew and whale (or something like it): little bush dwelling, insect eating, tree-shrew would take to the ground and become wolf (or something like it), wolf would become otter (or something like it), otter would become seal (or something like it), and seal would become whale. Any one of these jumps is far and away greater than that from little horse to big horse; and, in fact, they are all impossible enough (except by miracle), and improbable enough, and contrary to every law of genetics that could possibly be applied to them; yet we are asked to swallow some process like that, and yet stand in awe, and admiration at the demonstration of the evolution of the horse! I feel faint in contemplation of that kind of evolution. Take it away from me quick!

Still, before this question is dropped entirely, we might note that, in the book entitled *Creation by Evolution*, the statement is made that blood tests suggest that the swine is the land mammal whose blood reacts most like that of the whale. According to this, then, it would seem that the whale, instead of being descended from wolves and otters, was descended from swine. What course evolution took in changing shrews to swine and swine to whales is too much of a problem for my mind; I would not even try to figure it out; but I do feel certain that it is more of a job than turning little horse into big horse and ought to have needed more time. Still, if shrew to swine to whale occurred in a million years (at least in the Eocene period) and it took most of the Tertiary to evolve a horse, there was something funny somewhere. Probable *theistic evolution* was used, which is to say, miracle. By the use of a sufficient number of miracles, anything ought to be possible in evolution. How they could accomplish it without miracle is beyond me, and beyond everybody else that I have heard. Yet evolutionists scorn the idea of miracles, and they need miracles so badly too. It's a queer world, mates!

Creationism in Geological Ages

What has been said is enough to show that, even if one accepts the idea of geological ages, as I very emphatically do not, evolution is discredited; it breaks down terribly.

For a creationist who accepts those ages—and I think the majority of Fundamentalists in America accept them in some form—a decidedly important and decidedly neglected part of the problem remains, and that is, to fit some scheme of creation into the ages. Agassiz, the last of the great scientists to accept creation, or at least to defend it vigorously, tried to work out a scheme of creationism to go with those ages,

and he had so little success that hardly a scientist of standing follows him. Some still believe in creationism during those ages, but they hardly attempt to explain it.

In this connection the very important fact has to be kept in mind that when a Fundamentalist, that is to say, a Bible believer, accepts those geological ages and denies evolution, he is bound to believe that there was a long series of species that lived on this earth for untold years, only to perish, and that other *created* species followed them.

For example, trilobites (shell fish distantly related to the lobster, at least, if they lived now they could doubtless be eaten as are lobsters) were the most noted fossils of the Cambrian sediment, and endured in numerous species through most of Paleozoic time. Did some species of trilobites perish from the earth, and new *created* trilobites, not related to earlier trilobite species, follow them? Philosophically evolution is suggested more than creation in this view of the problem.

Or taking horses and mastodons; did the three and four toed "horse" perish, and a "horse" of more horse-like form follow him by creation? Evolution again is suggested rather than creation when the problem is viewed in this light, and it can well be imagined, too, that some of the primitive horses might endure long after the next higher animal originated; and some side "horse" branches develop, not ancestral to modern horses. We get into a very confusing position whenever we try to explain creation, when we examine species during those geological ages, if we accept such ages.

That extreme difficulty of getting creation on any sane system during those geological ages is, I am convinced, one of the greatest reasons why evolutionists believe in evolution. Agassiz tried to work out some scheme of creationism which would fit those ages, but satisfied few scientists except himself. Furthermore, if any one will look up Agassiz' theory of creation he will find it far more distant from Genesis than is evolution.

Frankly if I accepted those geological ages, I would be entirely at sea as to what to believe about creation, and utterly at sea as to how to account for plants and animals as they are. Genesis says that God looked on what he had created and pronounced it good. That he could do so if many of those species had to perish even before the close of the "day" on which they were created, seems unreasonable.

Furthermore, although there is a general, but rather hazy, harmony between the theory of geological ages and Genesis I, yet Eden does not

seem to fit in well with glacial ages, ferocious sabre-toothed tigers, and other things of that kind; but all of this is only to repeat what I said earlier, that I could make neither head nor tail of the problem of creation if I should accept the age-day theory of creation, that is, the theory of geological ages, which George McCready Price well calls the theory of Evolutionary Geology.

Yet a large and important number of creationists accept this theory of earth history. If one accepts it, one will certainly find that evolution fares most badly; the case for evolution is not helped materially *in science* by those geological ages. The best that can be said about

it is that it leaves the whole problem of creation in the utmost confusion.

There is, however, an entirely different view of earth history which has an extraordinarily strong position in science. This calls for the literal, sudden, miraculous creation of plants and animals and a terrible earth ruin in the Deluge. One can have his choice of fighting evolution on the basis of that kind of earth history, or on the kind of earth history offered by the evolutionists in their scheme of geological ages.

I have dealt here with the theory of geological ages, but in the next article I will take the other theory, and show in that case the disastrous failure of the theory of evolution.

Bolshevism in America

A Movement that Combines the Doctors of Literature and the Deposed in Life

By William B. Riley, D.D., Minneapolis, Minnesota



WE have in our possession publications that, for attack upon our government, the villification of Christianity, and the advocacy of atheism and unspeakable immorality, have never been exceeded by the most debased minds the devil has secured for his service. That this whole Bolshevik movement is atheistic in origin and design, let us illustrate by this example: one of these magazines carries on its cover a great, brawny workman dressed in overalls and cap, who with red hand points to the following statement in Russian:

Comrade atheists, comrade members of the Communist Youth League, let us widen the front of the fight *against religion*, let us snatch from the hand of our class enemy his weapon of deception, oppression and exploitation of the toilers. Let us take away and destroy the obstacles in the path of socialistic upbuilding. Forward together in iron columns!

Mark the twofold suggestion: first, an appeal to atheists, and second, a definition of religion as class oppression and exploitation of toilers.

It is possible of course that those who design such magazine covers are wholly ignorant of Christian history and know not that Christianity, by its nature and character, demands the demolition of class partitions and the recognition of all men as creatures of the most High, whose rights are to be equally regarded and whose just needs are to be equally met.

Another one of them emanating from Mos-

cow, dated December 14th, 1929, called *The Organ of the All Union Communist Party, and the Central Committee of the Moscow Committee of the All Russian Communist Party*, presents Uncle Sam as riding a bicycle and striking on unforeseen catastrophe, and going headlong from his wheel, his hat flying in the air. This log that lies across his path is the *Communist Party*.

Another magazine cover presents the right hand of Uncle Sam grasping an automatic revolver, and pressing the same against the head of a Haitian, while the American flag floats above the same. This also is an organ of the Soviet government known as *Irrestia*, published at Moscow, December 10th, 1929. What could be more infamous and inflaming for the people of Haiti than such a picture appeal?

The third one makes its cover frontispiece of a group of the members of the Central Executive Committee of the United States, and a tougher looking bunch of Russians, a more dangerous assembly of faces will never be seen.

The fourth one published in Moscow, November 23rd, 1929, and entitled, "The Atheist at His Bench," shows five enormous tractor engines being run by as many communists and just ahead of them are pictures purporting to represent vile insects and bugs and rats, and a presentation of God in this vermin company, and the Russian translated reads, "Through socialistic tractorization of agriculture, we abolish boundary lines and do away with pests—gods,

rats, squirrels, locusts and every other nuisance."

There are still others of a viler nature, that one who reverences and worships God, hesitates to even mention. But one of them shows God being kicked out by a band of workmen, one of whom is engaged in smashing church bells as the Lord Jesus Christ hurdles through the air, head down.

Their appeal to class prejudice knows no bounds. One tract recently put forth entitled *Lenin Memorial, Mass Demonstration Against Imperial War, Madison Square Garden, 50th St. and 8th Ave., Wednesday, January 22nd, 1930, 7 p. m.*, is a deliberate attempt to excite the negroes of America against the government. It professes to be put forth in their name, but doubtless they never saw it until it reached them, and describes them as the worst sufferers in all the country, the "last to be hired and the first to be fired."

It depicts the greedily landlord taking huge profits by increasing their rents, and calls upon them to organize immediately that they may defeat the bosses and landlords, and says,

For years we have allowed ourselves to follow and be sold out by a group of self-appointed, handkerchief-headed, middle class leaders, politicians, so-called educators, and preachers who are ambitious to become capitalists themselves, and betray the whole race to gain their own personal ends.

It even attacks the negro politicians, declaring that they fooled them into voting for them on the plea of race loyalty, and says,

Neither the Republican, Democratic or Socialist parties are organized for the interest of the workers, black or white. There is only one Party that can fight for interests of the workers, regardless of race or nationality, and that Party is the Party of the workers, The Communist Party.

Now beyond all question, these documents emanate from the low-browed, and they make their first appeal to the basest and most degraded sections of human society, and they receive from that section a constant and increasing response. All of this is natural enough and to be expected; but now comes the unexpected,

The Intelligensia

FOR fifteen to twenty years we have been trying to get the attention of America to the teaching in our universities. We have declared again and again that the greatest enemies of American government were often found in cap and gown, drawing increasing salaries from the very nation which they were seeking to undermine. Many of these professors profess

Christianity and make it a cloak for their atheism.

But more and more they are laying aside pretenses and coming into the open as opponents of society as it is at present constituted, antagonists of law and haters of righteousness. There are still a certain number of these modernist professors who imagine that they prefer righteousness to unrighteousness, but every year finds them descending to lower social and moral levels and defending their positions on the ground that they are the intellectuals of the land, and that they should be the recognized leaders of thought. In fact, they have suffered from self inflation until they now feel that, as one University president sometime since put it, "there is a republic of scholars," and that no laws should exist that could hamper or in any measure limit them in either illegal or immoral expression.

The great state normal schools and state universities together with many institutions that originated with genuine Christians, but now are in the control of *Lenin* intellectuals, constitute the menace of present American government, and threaten the foundations of society itself.

An ex-senator recently handed to us the following invitation to the Seven Arts Club of Chicago. It announced for Saturday night, January 4th, 1930, "*A Devastating Symposium.*"

It promised to present "twelve handpicked apostles of passion," who would "present their cases, 'Qualities I Look for in a Lover' (with some surface frivolity but a serious undercurrent revealing the fundamental philosophy and psychology of sex)." The following will lead the discussion:

A benevolent psychoanalyst, a night nurse, an artist, a model, a C. C. [too low for print without danger of legal transgression], a wistful landlady (she has no land and she's no lady), a tired business man, a right-thinking mortician, a tone poet, an author, a misunderstood kitchen mechanic, and a flaming evangelist. A night of soul searching declarations and testimonies. A true feast of reason and a flow of soul. *Eros* unmasked. Your heart will throb, pant, pulse and palpitate as with bated breath you listen to sincere, courageous avowals.

The "blackguardism" that took place on this occasion is such that no paper on earth could publish it and get it through the mails; such as many decent people never heard put into human speech. This night was attended by *two hundred professors and students* from the nearby Universities and every sentence that flowed from the dastardly lips of this degraded and abandoned bunch was cheered until the build-

ing rang with the echoes of it. Is it any wonder that two men, both of them of high social standing, who happened to be eating in that place that evening, decided together that they could not trust their daughters or even their sons to the modern university for education with any hope of having a modicum of morals left to either? And yet I have the testimony of these men that that was their decision at the close of this evening, and one of them backed up his statement by the additional one that his daughter had been educated in a Chicago university, supposedly a professedly Christian school, and they had sent her back with all her moral ideals demolished, to laugh to scorn the teaching that he and her mother had contributed in the twenty years of her child life.

America sleeps over a volcano. The low-brows are laying the channels of dynamite and the intellectual highbrows are firing the fuse, and the blow-up is not distant if decent citizens continue to sleep on.

It might be well for the sleepers to shake themselves free from their naps long enough to read what is now taking place in Russia. Recently the *Lutheran Church Herald* of Minneapolis gave its first page to the recitation of just a few of the frightful things now taking place in that land of communism. The editorial says:

The most terrible persecution of Christians, at any time in the history of the world, has taken place in this the twentieth century and is going on today in Soviet Russia under the rule of the Bolsheviks. Persecutions began as early as 1905 and 1906 in the Baltic provinces, but became especially severe in 1918 when there was a veritable reign of terror. In Riga alone, during a period of four and a half months there were 3,654 death sentences. In these provinces 45 pastors died as martyrs.

According to official statistics the *Tsecheka* reported 1,200,000 (up to 1924) executed as "counter-revolutionists," but with its outspoken atheistic enmity to Christianity it is quite reasonable to assume that most of these suffered martyrdom because of their Christian faith.

The same statistics record that 2,691 priests and 5,309 monks and nuns were condemned to death. The number of deaths in Russia between 1914 and 1924 has been reckoned at about 35,000,000 including the toll of the war which reached about 6,000,000.

We have recently read in the press about the 14,000 Mennonites driven from their farm colonies where this sect has lived for 150 years. They suffered much and were willing to tolerate loss of their property, but when the Soviet government determined to conduct classes teaching atheism to their children they marched on Moscow. The German government appropriated 6,000,000 marks to help 6,000 to enter Germany; the rest of them have been sent in box cars in the middle of the winter to Siberia, which means to be sentenced to death by starvation or freezing to death in the cold Siberian winter.

Recently eighteen prisoners escaped from the Solovetsky prison and came into Finland. In this prison, on the islands in the arctic waters of the White Sea, north of Archangel, there are 45,000 prisoners, about 1,000 of them women. When the Finnish authorities were discussing what to do with them, they frantically declared, "Kill us here, but don't send us back to the prison where they kill us by inches."

For several months in winter the region where this prison is located is enshrouded in the darkness of the polar night. The prisoners are absolutely isolated from all contact with the outside world. A correspondent writes: "As soon as a prisoner arrives at this prison, all his money and belongings are taken away from him. Parcel post packages with food and other articles sent by relatives never reach them. The prison is guarded by two thousand OGPU (secret police) agents whose brutality and cruelty defy all description. Cannon are mounted to check all attempts at revolt or flight. Moreover, several lesser battleships are permanently stationed in the harbor, always ready to bombard the prison."

Peace Propaganda Responsible

PEOPLE all over the world are asking, why is this thing permitted? The answer is easy. The unbiblical proposition to effect a man-made peace—a physical and moral impossibility—has tied the hands of the nations who sit in the solemn council of peace conferences, and national disarmament. They do not want to start a war at the very time when they are counselling on how to stop war. The consequence is that demons in human flesh take advantage of the fact and start in to foully murder whom they will.

War is a horrible thing, and there are not many occasions that justify its origin. The last war certainly had little or no reason for existence. But when a revolutionary crowd, just because they have been able by force to capture office, start in to employ the power thus brought to their command by wholesale massacre of people who have no offense other than faith in God, then the Christian nations of the earth will disprove their Christian profession if they sit silently by and look upon the slaughter.

There are people who try to make it out that because Moses slew an Egyptian, he was a murderer. There are some of us who believe that Moses' act, in view of the oppression that was exercised against innocent people, was justified, and there are many of us who are fully convinced that even the hell of another war would not be more deplorable than the infamous oppression and more infamous murders and martyrdoms now characterizing Russia.

But a thing of still more vital interest is the fact that if this Russian propaganda continues in America, our day of kindred experience will surely come.

THE SANCTUARY

The Heavenly Vision

William H. Bates, D.D., Greely, Colorado

And look that thou make them after their pattern which was showed thee in the mount.—Ex. 25:40.

Thereupon, O King Agrippa, I was not disobedient unto the heavenly vision.—Acts 26:19.



LATO taught his disciples that there is, eternal in the heavens, an archetype of everything that exists, from a flower to a nation (Hypatia, p. 431). But we hardly need a philosopher to teach us that a thing must exist in idea before it exists in outward form.

When God would institute among men a worship that should be acceptable to Him, He bids Moses up into the mountain and there instructs him even to the minutest detail, both as to the construction and use of the instruments of worship. Was not the holy city which John saw in the heavens the archetype of the Tabernacle which Moses built?

Saul was leading the life of a persecutor. A light from heaven above the brightness of the sun, smote him to earth. Another sort of life is revealed to him (Acts 26:16-18).

May we not regard as legitimate, this suggestion, that all men have visions of life. These visions come, we cannot always tell whence or how. Some are high and uplifting, some are quite otherwise.

Visions begin to come early. As the years go, visions change. The man puts away childish things. There comes to him some day, a potent, decisive vision, and his whole life is changed.

Another has a vision of hidden treasures of knowledge and wisdom enwrapped in the works of creation. He becomes a student of nature.

One has a vision of military glory; another of political power; another of influential position, and so on through the catalogue.

All men have a heavenly vision. In some hour, or moment, of mountain exaltation, a man has a pattern shown him after which he should construct his life. This pattern, this vision, is for God.

Every man, in his natural state, is astray. He has the conviction that there is something about him ominously, terribly wrong. He is in clouds and darkness,—clouds that mutter and

darkness that appeals. But at some time the clouds break and light shines in, showing the way back to God (John 1:9).

Men may obey or disobey the visions of life. Moses obeyed. The Tabernacle was built as the Lord commanded Moses (Exodus 40). Balaam disobeyed. Paul was obedient; but King Agrippa, almost persuaded to be a Christian, was not.

All ought to obey the Holy Vision. All ought to obey it. God is in the word which rings in the chambers of your soul. A voice sounds down from the clear azure above saying, "Rise, follow Me; build your life after the pattern I have set before you." The word suffers you no excuse at the bar of your own judgment; much less then at the judgment bar of God.

It is to be noted that in St. Paul's account to Agrippa of his heavenly vision, not only is a distinct revelation made, but there is a promise of further revelation,—“those things in that which I *will* appear unto thee.” Obedient to the heavenly vision as thus seen, other visions came in due time.

We belong to two worlds, and neither the one nor the other completes our life. We must help “other worldliness” to go with the worldliness of our present lot. And so our Heavenly Father kindly gives us visions of the Beyond to nerve hands that weary and cheer hearts that would faint beneath life's burdens, and to inspire hope. Let us be evermore obedient unto the heavenly vision.

* * *

With Christ

1. Crucified together with Christ. Gal. 2:20.
2. Quickened together with Christ. Col. 2:13.
3. Raised together with Christ. Eph. 2:6.
4. Seated together with Christ in heavenly places. Eph. 2:6.
5. Sufferers together with Christ. Rom. 8:17.
6. Heirs together with Christ. Rom. 8:17.
7. Glorified together with Christ. Rom. 8:17.

The Voice of the Lord

By Christopher G. Hazard, D.D.,
Catskill, New York

My sheep hear my voice. John 10:16

THE psalmist tells us that the voice of the Lord is powerful. He loves to think upon its force. It is like the mighty, rushing wind, the tornado that breaks down the great cedar trees; it is full of majesty, it thundereth, it shaketh the world, it summons nations, it melts the earth into that nothingness from whence it sprang.

And yet, when God spoke to the prophet Elijah upon the mountain, His voice was not in the wind, the earthquake, or the fire, those great demonstrations that preceded it; but in a moderate voice, a still, small voice, a voice of gentle stillness. God quietly asked the prophet what he was doing there.

To this whisper the prophet responded. He had been very zealous for God. He had been a tempestuous fury against idolatry and idolaters. He had slain God's enemies and overthrown their altars. He had declared the true God with fire called down from heaven. Then he had run away. After desponding under a juniper tree he had escaped from his pursuers to a mountain and hid himself in a cave. In the reaction that followed his superhuman exertions he needed the gentle assurance and the further direction with which God addressed him. Later he appeared in glory, with Moses and Jesus, upon the mount of transfiguration.

God has indeed been tremendous and terrible in history. He is tremendous and terrible in history. He will be tremendous and terrible in history. But in speaking to us through His Son, our Saviour, God makes us great by gentleness. He gives to us a message of peace in the midst of earth's wars. He offers to us soul rest amid the prodigious labors of life. He transmutes almighty energy into the ministrations of saving love. He calls us in the accents of mercy out of our caves of despair. He shows us what a power of God unto salvation the gospel is. He makes us feel how vain our mightiest works are as love is not in them. He shows us that while justice may rightly condemn and smash wickedness, only compassionate love can reach and change its heart. The prophet had not erred in his ministry of justice, but he owed his translation to that higher and more glorious sphere of mercy, mercy which the gospel of Christ now offers to all who are willing to hear the voice of the Saviour. The

law of God has nothing but condemnation for sinners, but the gospel of God has nothing but forgiveness and everlasting life for them. Fully convinced that the law could not save anybody, Elijah set out for heaven and rested not until he had found Jesus.

Let us be as wise. Let not God speak to us in His greatness, lest we perish. Let Him speak to us through His Son, the only Mediator between God and man, that we may live forever. This is what He says through His Son: "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." As we see Christ crucified and realize that He is upon His cross to bear away the sin of the world, we know that our sin is atoned for by His death, that He tasted death for every man on that cross, and that we therefore have peace with God and the possession already of that eternal life that will come to its fulness and its perfect happiness in heaven. "My sheep hear my voice," said Christ, "and I know them and they follow me; and I give unto them eternal life, and they shall never perish, neither shall anyone snatch them out of my hand."

We need great evangelistic efforts, tremendous operations, the use of all worthy means; it takes them all to save some. Distribute the posters and let the band play and the great chorus sing. Let sons of thunder and lightning show us the perils of wickedness. March around Jericho in a procession with banners before its walls fall. Let us have any sensations that holy earnestness can create. But after all else has passed by as a prelude to the still, small voice, it will be to that voice we must listen; it is that voice that brings us out, that voice that leads us on, it will be that voice that will call us home, that voice that will enable us amid glorious scenes to sing the song of Moses and the Lamb. Listen for the voice of gentle stillness!

* * *

Mary's ointment was wasted when she broke the vase and poured it upon her Lord. Yes; but suppose she had left the ointment in the unbroken vase? Would her deed of careful keeping have been told over the world? She broke the vase and poured it out, lost it, sacrificed it, and now the perfume fills all the earth. We may keep our life if we will, carefully preserving it from waste; but we shall have no reward, no honor from it, at the last. But if we empty it out in loving service, we shall make it a blessing to the world, and we shall be remembered forever.—J. R. Miller, D.D.

FLASHLIGHTS

By William E. Biederwolf, D.D., Monticello, Indiana

True Character of Preaching

*Preaching,
True Character of the Ministry
The Call to*

Gal. 6:14; I Cor. 2:2; Eph. 1:22; 2 Tim. 4:5

IN THESE days when the person and work of Christ are the subject of such assault, when His glorious Deity and His divine authority are being challenged by the destructive critic and doubted all too largely among the people, I love to recall a touching incident found in Ian MacLaren's, "Beside the Bonnie Brier Bush." It is in the chapter entitled, "His Mother's Sermon."

It is the story of a poor and humble Scotch mother who had an ambition for her boy that he should be a minister of the Gospel. To this end she made every sacrifice and denied herself many comforts that she might be able to put her only boy through college when the time came. But after a few years she was taken with a mortal sickness and when the young lad was brought into her presence she told him of the hope that was in her heart.

Her vision was rapidly dimming, and after asking him to follow Christ and meet her in the glory land, with failing voice she said, "I canna see ye noo, John, but I know yir there, an' I've just one other wish. If God calls ye to the ministry, ye 'ill no refuse, an' the first day ye preach in yir ain kirk, speak a gude word for Jesus Christ, an' John, I'll hear ye that day, though ye 'ill no see me, and I'll be satisfied."

The time came when he was to preach his first sermon in the Free Kirk. Being a scholarship man he felt of course that some unusual deliverance would be expected by the country, and while he expected to be careful and say nothing rash it was due to himself to state the present position of theological thought, and he might have to quote once or twice from Ewald or Wellhausen.

He was living with a saintly aunt who had stood with him at his mother's deathbed and heard her dying request and noticing the anxious look on her face he said, "What are you thinking about, Auntie? Are you afraid of my theology?"

"No, John, it's no that a'm feared for the new views, or aboot yir faith, but a'm concerned aboot Sabbath. It's no for me tae ad-

vise you, but ye maun mind, laddie, that they're no clever an' learned like what ye are, but juist plain country founk, ilka ane wi' his ain temptation, an' a' sair trachled wi' mony cares o' this world. They 'ill need a clear word tae comfort their herts and show them the way everlasting. Ye 'ill say what's richt, nae doot o' that, and a' body 'ill be pleased wi' ye, but, oh, laddie, be sure ye say a gude word for Jesus Christ."

Then came the struggle. The sermon had all been prepared; the brilliant opening, the historical parallel, the review of modern thought and the trenchant criticism of old-fashioned theology. What else could he say now to the people? And then in the stillness of the room he heard a voice that for five years had been silent on earth, "Speak a gude word for Jesus Christ."

Next minute he was kneeling on the hearth and pressing the magnum opus, that was to shake Drumtochty, into the heart of the red fire, and he saw, half smiling and half weeping, the impressive words "Semitic environment" shrivel up and disappear. As the last black flake fluttered out of sight, the face looked at him again, but this time the sweet brown eyes were full of peace.

He went into the pulpit next morning, and one who sat in the pews said, "I never saw Jesus Christ so plainly and never realized the unseen world so vividly as I did that day in the Free Kirk of Drumtochty."

Oh, my young brother in the ministry, yours is a mighty calling, the greatest work ever given man to do. Temptation will come—temptation to rhetorical nicety and to display of scholastic erudition and to feel that you are called upon to speak upon this, that and the other theme, but may I not beseech you, especially in a day like this, don't forget to "speak a gude word for Jesus Christ."

The Atmosphere of the Home

*Home, The Responsibility of
Influence.*

Gen. 18:19; 11 Kings 20:15; Rom. 14:7; 11 Cor. 3:2

THE life of a community is always on a level with its homes. It rises no higher; it falls no lower. The homes of this or any other

untry are like so many streams that pour their healing or their hurtful waters into the great current of community and national life. But they do it only in and through the lives of those who belong to the home and whose characters are moulded by its influence.

There is no more powerful illustration of home influence than that found in the strange story of "Rappacini's Daughter" as told by Nathaniel Hawthorne in his "Moses from an Arab Manse." This young woman lived in the home with her father who was a chemist and whose principal interest in life was found in investigating poisons. This strange man had a charming garden filled with flowers of every tint and hue, but every flower and every plant was poison, and the atmosphere they exhaled was heavily laden with poisonous perfume. In this deadly atmosphere Rappacini's beautiful daughter lived until she became so permeated with it that her own breath was poisoned and she herself became the very essence of poison, and like the fabled Indian Princess, sent as a present to the king, the atmosphere she carried about her held in it the contagion of death, and the bees and the insects and the humming birds that came into her presence fell withered and dead at her feet.

Oh, the power of this silent, subtle thing we call Influence! What a responsibility is that of the home—of the father and the mother who largely make it! It is the moulding room of character; the training school where eternal destiny is decided.

But the lotus flowers of the Nile are always pure even in the muddiest waters, and by the grace of God it is possible to grow a shining character in spite of circumstances strongly unfavorable in the home or elsewhere.

The Untuned Harp and its Maker

*Holy Spirit, the Filling of
Will of God, in Harmony with*

Isa. 45:9; 64:8; 1 Sam. 10:6; Jer. 18:4; Jn. 5:6

SOME one's imagination has given us the beautiful story of the untuned harp. In the beautiful story of an ancient palace, where the family was wont to gather, there was built, by order of the king, a most wonderful harp. The most famous musician of the realm had been secured to build the instrument, and in the evenings the household would gather in the family room and spend the happy hours there while the harp gave forth its sweet, enchanting music.

Then came the time when the children were married and went out from the castle into the

world. Years went by and the king died and the great estate passed by inheritance into the hands of the prince. The prince with his family and the servants took up his abode in the castle. The first thing he did was to secure the best musician he could find and gather his family together to hear the harp as he had heard it in the happy days of long ago.

But the harp was out of tune and the musician couldn't tune it. He secured another but with no better results. The harp was harsh and shrill and uttered the most painful discord, and at last with a sad heart the prince ordered it covered up with a great curtain—a spoiled and useless ruin.

But one night an old storm-beset man knocked at the castle gate and besought shelter for the night. The prince treated his unexpected visitor with genuine hospitality; he should stay over night and should dine with the household in the family room. During the supper hour the old man's eyes kept wandering to that end of the room where the harp stood and at last he surprised the prince by asking why the harp was covered. Then the story of the harp was told, its sweet music of happier days, how it had lost its tune and in all the realm there was no one who could bring it back.

"May I try?" the stranger asked. The prince was willing to gratify his guest's desire and the curtain was drawn back. The old man examined the instrument keenly and handled it fondly as if it were his little child. For more than an hour he worked away and then asked the prince to assemble his family, for he felt sure the harp was itself once more. And such music, such enthralling harmonies they had never dreamed could live in a musical instrument. And when the prince could compose himself he said, "Sir, how does it come that when all other musicians have failed in tuning the harp you have succeeded so wonderfully?" And the old man replying said, "It is all very simple; I made the harp."

Have you ever heard of a life like that; a life that was out of tune? Have you ever heard a voice that screeched; that was harsh and ugly because the heart was out of tune? Perhaps that life and that voice has been your own. Don't say it is ruined and hopeless beyond repair. There is some one who can tune it; someone who can so touch with the finger of redeeming love the discordant strings of our heart that all heaven will be thrilled at the answering notes of our once untuned but redeemed lives. Who can it be but He who made it?

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

Rally to Upper Room

Acts 1:12-14

WHEN Jesus was arrested, the disciples disbanded. They fled in couples or singly. When Jesus was crucified, they went in despair to different homes. It was only when Jesus rose from the dead that they gathered again in the Upper Room, expectant. They compared notes. Jesus was more than Moses. The Upper Room was more than the Temple.

The Room itself was fragrant with hallowed memories and blessed associations. The disciples could still feel the glory of the presence of Jesus. What a Passover Feast they had enjoyed with Him! What a spirit of humility He had shown in washing their feet! What did He mean by this new covenant, this Memorial Supper? "This do in remembrance of me." There was the sadness, and there was an unexplained exaltation of spirit. The glory of God in the person of Jesus filled the Room, as the shekinah filled the Temple for Isaiah, when King Uzziah died.

The disciples pondered His words. That was a marvelous evening. How much He had told them! They were branches of the divine, members of Christ! What promises He had given them! What did they all mean? He had drawn aside the veil and given them a glimpse of the future life, after the death of the body. The Home of God! He would furnish for them dwellings in that home; and He would come for them. He had centered all His teaching upon Himself. "The third day I will rise again."

This evening they had wonderful things to hear and wonderful things to tell. Miracles had been happening that day. Epochal things! The half-understood promises were beginning to be fulfilled. Facts had taken the place of faith. John told about the women, who had gone early to the tomb. They had seen Jesus, risen, effulgent, yet the same dear Teacher and Master. Peter too had seen Him that afternoon. The two disciples that had walked to Emmaus told with rapture of meeting Him, of what He had said, of the evening meal, and His disappearance. The effect was accumulative.

New courage came into their heart. They had feared that all was lost, that the Cause of Jesus was dead. Now they knew Jesus was alive from the dead, that His promise about Himself had come to pass. With Him alive they could do anything, they would do valiantly.

What would happen next? Amazed by what had surprised them that day of all days, they could form no definite vision of the future; but they waited in rapt wonder and ecstatic expectation. Their despair had been turned to confident hope. Their gloom had been transformed into thankfulness and joy. It was all too wonderful to express, too wonderful to understand. In this spirit they waited in the Upper Room, which had already become the gate of Heaven, and the very house of God, with His indwelling Spirit.

Christ in the Midst

John 20:19-23

THE first "Lord's Day" evening was climatic. Thereafter no other day of the week could be compared to it, or indeed held sacred. The Jewish Sabbath, the seventh day, had been crucified, by the rejection of their Messiah. It rose again with Christ in the "First Day of the Week." As the Passover passed over into the Lord's Supper; so the Sabbath passed over into the "Lord's Day." Henceforth Jesus never recognized the old, outworn habiliments of ceremonialism that had refused to accept Him, its spirit. He appeared to His disciples on "The Lord's Day;" and it was on "The Lord's Day" that John was in the spirit on Patmos, and was given the wonderful visions of the Apocalypse.

The risen Christ was seen in the Garden by Mary and the other Marys early in the morning, a fleeting touch. Peter had experienced a reunion also, which is only casually referred to in the Gospel. John and Cleopas on the way to Emmaus was joined by Jesus, a seeming stranger. He was made known to them in the breaking of bread; and then He vanished. Now in the evening as they were gathered together behind closed doors, latched and barred, He came in their midst. Suddenly they became conscious of His presence. It was the same loving Master, only now more radiant than ever. Peter, James and John saw Him as they had seen Him on the Mount of Transfiguration, incandescent. To take away every suspicion that they might be deceived, He showed them His hands and His side. The crucified Jesus had become the glorified Christ.

"They were glad, when they saw the Lord." It is always so for all that love Him. He has no terrors for His sincere followers, but a glow of Heaven. His presence with us gives us the most radiant joy. "I came that your joy might be full." This is the "joy unspeakable and full of glory, which the world can neither give nor take away."

Nothing outward can debar the Christ. Ignorance had crucified Jesus but no hatred could keep Him from His disciples. Doors were locked for fear of the Jews; but the spiritual presence of Christ eluded all opposition. Nothing material can prevent the soul of man from rejoicing in the fellowship of Christ. Persecution has ever made the presence of Christ more real. Poverty may distress the body, but the soul exults in communion divine. Sickness and suffering may torture the physical life; but the spirit can ever find the Lord. "He breathed on them." The loving Christ will always find the loving heart, and turn the direct need into the fulness of joy.

"Peace be unto you." Christ is the Prince of Peace. He will not only bring peace universal to the earth; but He ever brings peace celestial to the soul that receives Him. In man's soul two powers contend for the mastery. Paul said, "When I would do good, then evil is present with me." "Who will deliver me from the body of this death?" Christ is the Deliverer that never fails. The restless spirit becomes

alm, as did the waves of Galilee, at the Master's word. All inward strife ceases, when Christ is allowed to reach full possession. The distraction of fear is tranquilized by the assurance of God's love and care.

"Receive ye the Holy Spirit." John in Patmos in old age said, "I was in the Spirit on the Lord's Day." So all down the centuries millions of souls have received the Spirit of God, and the body of man has become the Temple of God. The disciples that ever-memorable evening were endued with the Spirit. It was the end of a perfect day. "There is a place of quiet rest, near to the heart of God. O Jesus, our Redeemer, sent from the heart of God, hold us, who wait before Thee, near to the heart of God."

Thomas Convinced

John 20:24-29

DOUBT is sometimes needed in order to establish faith. The enquiring mind searches for the truth. Scepticism leads one to try to find certainty. In spite of all that Thomas had said, he was anxious to know the truth about Jesus. He feared that it was an impossibility and a delusion. The nail prints and the spear thrust must have left scars. Jesus by His action acknowledged the right of Thomas. "Thomas!"

The doubt of Thomas led Christ to give the strongest possible proof of His resurrection. To the other disciples Jesus showed His hands and His side. To Thomas He said, "Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side; and be not faithless but believing." The evidence was so unanswerable, that even the doubt of Thomas could not live. Theories about miracles must give way to indisputable facts. Facts puncture the bubbles of fancy. Atheism never affects either God or the believing soul.

Thomas in the days of doubt still associated with the believing ones. The first "Lord's Day" Thomas was overwhelmed in the darkness of despair. He felt so miserable that he did not want to see anyone, or to speak to anyone. Perhaps he did not know that the other disciples had gathered in the Upper Room. In the gloom occasionally there came the flicker of hope that the promise of Jesus to rise again might be possible. "If only." What was this he hears. "He is risen?" "It cannot be true. I would to God it might be true. I will not be deceived. I must have the evidence conclusive." "I will go with them."

Thomas was not like Caiaphas. Prejudice thinks truth is falsehood. Jealousy turns the white light into the green of envy and hatred and spite. Caiaphas felt the stab of the accusation, "Woe unto you hypocrites." His position and his very office were at stake. "His blood be on us and on our children." Such a spirit precluded evidence. But Thomas was one with Jesus in spirit and in purpose. Hope was not dead, only in coma.

Christ was sympathetic, and He dealt tenderly with Thomas. He did not scold him. He did not accuse him harshly. He first saluted all the disciples. Then He singled out Thomas for special, loving treatment. He went all the way to meet and satisfy His loyal but discouraged disciple. "What a Friend we all have in Jesus!"

Thomas showed his spirit. His surrender was complete. His faith knew no barriers. His devotion was one hundred per cent. "My Lord and my God."

"Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." Such is our case, these days. We cannot see the body of Jesus, but we can feel His presence, and receive the greater blessing. Be it our great desire to bring others within reach of the Spirit of Christ. We may do much to win others to give Christ a fair opportunity to prove His power to save. Acts 1:8.

The Great Commission

Matt. 28:16-20

AT the end of the forty days Christ gave His disciples His farewell message.* He summed up His mission to earth in the Great Commission. He entrusted to them the affairs of His kingdom, and threw upon them the whole responsibility. "Go ye, and make disciples of all nations." What a campaign!

"The field is the world." Christ's cause is no local proposition. Christianity knows no bounds of continent or of nationality. "God has made of one all nations to dwell upon the face of the earth." Christ claimed the world and all therein for God. He commissioned His disciples to make good the claim, and bring all the human race into loyalty and love.

Christ's propaganda is the exploitation of truth. "Teaching them to observe all things whatsoever I commanded you." The spread of the Gospel rests entirely upon the truth. Jesus said, "I am the truth." Truth is self-evidencing to normal beings. When men are once won to Christ, they find everything better and truer than they had dreamed.

The record of Christ's teaching for us is the Bible. The Old Testament must be interpreted as Jesus taught it. What He emphasized we must always accentuate. What was ignored by Him, may be safely ignored by us. "Ye have heard it said; but I say unto you." That is final.

Baptism is the outward symbol of the inward spirit. The mode is of little value. The vital thing is what is symbolized. Pentecost revealed the coming of the Holy Spirit from above, resting upon the head of each, for purification and for enthusiasm, by the fire divine.

"The name of the Father and of the Son and of the Holy Spirit." The chief truth is not found in the ministrant, but in the fulness of the Triune Godhead. The love of God the Father, the grace of Christ, and the fellowship of the Holy Spirit! That is the true and full benediction.

"Lo, I am with you always." That is Christ's guarantee. That is our confidence. Not in ceremony, nor in rites, nor in pomp and art; but in the might of the living God. "Not by power but by my Spirit, saith the Lord." We do not go into this great undertaking on our own account, nor on our own responsibility, nor on our own charges. It is God's Cause. If we are true to Christ, He then is responsible; and He will perfect His Kingdom in His own time and way.

* * *

"Many tell us that, 'No man can be saved from all sin in this life.' Will these persons permit us to ask, 'How much sin may we be saved from in this life?'"—*Adam Clarke.*

OUR SERIAL

A Story that Deals Effectively with Some of the Crucial Questions that are Now Disrupting the Church of our Lord Jesus Christ

The Clamping of Shackles

A NOVEL

By
Professor Glenn
Gates Cole, Litt.D.,
Wheaton, Illinois

Author of
Jungle Poison



HE sermon prepared was one of which he was proud. He had consulted every "scholar" of standing represented in his large collection of books. It was significant, however, that it had not occurred to him to rely upon Biblical proofs. To his attitude, this was the least valuable authority to be cited. He was always put to the task of explaining the Biblical meaning as being merely figurative, or a corruption, in order to fit it into his scheme of theology. Consequently, he had tired of being on the defensive in interpretation, and had ceased to quote from the Book to any measurable extent. As he re-read the notes of his sermon, he felt gratified that he was able to present a complete system without depending upon this discredited source!

And so, on that Sunday morning, he entered the pulpit with the spirit of one who must justify his faith. He mentally compared himself with the martyrs of old called to account for their belief. He was wrong in this comparison, for they were strong in the defense of Spiritual things, while Peyton was only defending intellectual speculations. How often has weak man made the same error all through the ages of debate and argument. How prone to rely upon one's reason and the tricks of rhetoric, rather than God's purpose and the logic of truth. The depth of God's super-realm cannot be fathomed by any measuring-rod of man's devising. It is a realm in which measurements can only be made by divine revelation and in terms of the grace

XVII.

Peyton Harker's Defense

"Paine was honest enough to attack the church and religion from outside. You and your authorities are dishonest enough to attack it from within. Fling away those veiled Infidel books of yours and get down to fundamental things. God heard that sermon, and what do you think He thought of it? His Revelation belittled; His Own Son dishonored; His sorrow for sin laughed to scorn."

man needs.

His sermon-apology took the usual literary trend to which man must resort if he denies the efficacy of Revelation. He reasoned that the Bible was not an inspired book; but admitted that in some places it might contain a reasonable record of God at least in terms of the time when written. That Jesus was merely a great man, the natural Son of Joseph, and no more divine than any human could be, who was willing to bring himself through good works into an attitude of an adopted son of God. That the Pentateuch was a discredited book in the eyes of "scholarship" and that Genesis was only myth and poetry of the grade of the myths and legends of other ancient peoples. That sin was not mere transgression of God's law, but only a survival of man's animal ancestry, involuntarily recurring in evolved descendants. He launched into a defense of evolution, and called the guesses and speculations of theorizing scientists "laws of nature." He flung "mud" at the foolish belief for a Creation of man, and substituted the discredited *pithecanthropus erectus* and "dawn man" for Adam, and the Jungles for the Garden of Eden. He closed by delineating how necessary it was that the message for the modern age, must be stripped of superstition, supernaturalism, and miracle; that it should be based upon the cool reason and experience of social man as derived from his evolutionary and social progress. The Bible was an obsolescent book of doubtful history, and a mere compilation of sifted-out moral teachings, many of

which were not adapted to the needs of the race today.

There was so much he wanted to say, when once warmed up to his sermon. He talked very rapidly; he seemed to have lost himself in the interest in his thought. The house was crowded and the audience composed mostly of those who came expecting some radical doctrines, and intent with breathless interest upon what did not disappoint their expectations. To such an audience, the hour he spoke did not seem long. When he had ended, many of his staunch supporters crowded forward to congratulate him. So filled with his subject was he, that he could not desist from continuing his sermon in snatches of explanation to various of these. He delivered some statements as follows:

"I think most of you are intelligent enough to see the perfect flawlessness of my arguments. . . . How a person of clear thought can accept the obsolete, miraculous, and spiritually inspired nature of the Bible, and believe in the myths of an incarnate Christ, is more than I can understand. . . . But then, if we are patient, the world will finally come to our same position. It is coming very rapidly. . . . The people do not know what they believe any more, but trust to their leaders to translate religion for them. In this they are wise. The trouble of the old-time religion is that every man read the Bible for himself, and made the mistake in accepting it literally—Hell, Second coming of Christ, and all the rest of the mistakes insisted on by the ignorant fishermen and apostles of that early uncouth age."

Leaving the church, he came across Mr. Reese, Wanda's father. In his exultation over his sermon, he had forgotten her; the sight of the man brought his memory back to his disappointment with a jolt. He hurried to him, and extended his hand with the question which he could hardly control in his eagerness:

"Have you heard from Mrs. Reese since she went to Pittsburgh?" He thought this might be an informal way of getting the information he desired.

"Not yet," the man replied, and added: "How did you know she had gone?"

"She phoned me before she left," the minister replied, for the moment nonplussed at the apparent indifference of the man. Then it came to him, that the apparent coldness was due to the tenor of his sermon. Peyton had all along realized that Wanda's religious attitude was reflected in the other members of the family. So, he decided to make the man forget this aspect,

and inform him concerning the mysterious disappearance of Wanda.

To this end, he continued, "Please tell me all the details. Mrs. Reese was in a hurry, and did not inform me fully concerning her trip."

"I do not know much about it, myself," he answered, as Peyton thought, evasively. Then he continued, "You see, she got her information through the police department here, and they only had a telegram inquiring for relatives of Wanda's, and to inform them that she had been injured in an accident. How she came to be in Pittsburgh is a mystery to me. She left home to visit in Cleveland."

"It does appear strange," Peyton volunteered, thinking to keep the man talking.

"It seems that a man by the name of Doyle sent the telegram, but we do not know of any man by that name. Mrs. Reese said she would telegraph me right away if the accident was serious; and would write me all about it, if not. So, I expect a letter in the morning. Just now, that is all I know."

"Where was Mrs. Reese to find her?" Peyton asked.

"At the hospital."

Nothing more appeared available concerning Wanda. So Peyton turned to another matter. He wished to ingratiate himself into Mr. Reese's favor, for he wanted to have a chance to read that letter, and must get the man to volunteer that privilege. The other great matter on his mind at the time, was the pretext.

"Candidly, Mr. Reese, what is your attitude towards my sermon this morning?"

The man who was on the point of turning away to continue his way homeward, looked up with a smile. "There is no use to employ platitudes, Mr. Harker. So I shall be plain. I heard all of your apology. No, it was not a sermon; but a cowardly apology. Wanda and I have talked those matters over many times. As a student at the university, she read and re-read every Infidel classic she could find, and your argument was identically their position. I remember of reading Paine's *Age of Reason*, one time, and it came near being my ruin. Do you know that in some of the quotations you gave tonight, they were almost verbatim like some of the passages in that book? Paine was honest enough to attack religion and the church from the outside. You and your authorities are dishonest enough to attack it from within. Now, Mr. Harker, consider! Fling away those veiled infidel books of yours and get down to fundamental things. God heard that sermon, and what do you think he thought of it? His Rev-

elation belittled; His Own Son dishonored; His sorrow for sin laughed to scorn. If Christ had walked into church, and come up beside you in the pulpit, to hold out before you His bleeding nail-pierced hands, could you have so blandly said, 'Stand aside, I will not hear your words; you are no better than myself; we both are men; you were deluded, but I have a better wisdom; I have the facts of science, and philosophy and scholarship for my authority?' "

Peyton had not expected this severe arraignment, and he was surprised into speechlessness. After a short pause, the man continued: "Why will you rationalists persist in talking about such flimsy theories as *the facts* of science and philosophy and scholarship? You know it is a dishonest trick to speak in that way. Do you think all your hearers are fools, and will accept such things as *facts* because you call them that? If you gave as much time to an honest study of the Bible as you do to those books (which if you knew the truth have been completely exploded by men of vastly more real scholarship than those you quoted), you would change your way of preaching. Why will men believing as you do, insist upon occupying the pulpits built up and supported by the money of a Bible-loving people? Your ilk remind me of a certain bird, called the cuckoo, that never builds a nest for itself, but steals that of respectable birds, laying its foul egg there and leaving it even to be hatched out by the innocent victim! Why do you do it?"

"Why do we do it?" Peyton replied, heatedly. "I'll tell you why! It is because we have the truth, and we feel responsible in setting you old fogies right! It is not dishonest as you imply; but it is for the salvation of the church. Unless we raise up a generation of people who can square their religion with the teachings of modern science and reason, the church is doomed!"

Mr. Reese laughed. Then, he looked straight into the irate pastor's eyes and said: "Did you ever hear the story of a man named Uzza? He thought to stay the ark just as you bumptious modernists think to stay the church. Are you aware that the welfare of the church is in other hands than yours? There are a few good texts you might preach on, that were spoken by a far wiser than yourself. Listen to a few of them. 'I am the way, the truth, and the life; On this rock I will build my church, and the gates of hell shall not prevail against it; My word shall not pass away;' shall I quote a few more, or are these enough?"

Peyton shifted his argument. "I believe that

you implied that there were scholars on the other side of this critical question. Now, if that is so, and they are real scholars, why have I never heard of them?" And he straightened up as though he had delivered an unanswerable broadside.

Again, Mr. Reese laughed. "Just because you have been deluded into a bumptious pride that there is but one side, and that your side. If you are like most of your tribe I know, you would not read the other side, if you had the books donated to you."

"What would be the use, Mr. Reese? I know we have the *truth*, and what good would it be to read some puerile argument that could have no other effect than waste time, and anger me at the lack of scholarship of your vaunted authority? No; I prefer to read what the scholarship of the world recognizes as authentic and proven."

For the third time, Mr. Reese laughed. "To be sure!" he said. "I knew it! You are true to your kind, all right. While claiming to be broad and liberal and sweet-tempered and far-seeing, you are narrow and illogical bigots. While making pretenses of scholarship, you swallow the most unscholarly guesses; and while claiming to be scientific, you accept the most unfounded theories for fact. Anything becomes a firmly grounded article of faith so long as it throws discredit upon the Bible. Say, Mr. Harker, do you believe in a personal devil who is expert at making people believe lies?"

"Since you ask me, I disclaim any belief in such a devil."

Mr. Reese chuckled as he turned away. "We do not appear to be getting anywhere in argument, so I must move on. I am sure there is a dinner waiting for me, and it will be cold if I remain here much longer. Better come home with me, and help me eat it. I am alone today. I should like to argue about your sermon some more, but prefer to do so over the dinner table. Come on!"

But Peyton declined the invitation. Thoughts of Wanda were again insistent, and he wished to get away to himself to canvass his situation—and hers.

* * *

Oh, beware of your own way! Follow the Lord fully. Take no path that conscience tells you is doubtful. If God's smile is not on it, abandon it forever. Christians bring sorrow of heart upon themselves, darkness of soul and loss of peace, not so much by taking wrong paths as by taking doubtful ones.—*Frederick Whitefield.*

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M., D.D., Springfield, Ohio

Cambodia's Golden Book

By N. M. Cressman, D.D., Cambodia, French Indo-China

"The Lord gave the Word; great was the company of them that published it."—Ps. 68:11.

JUST off the press. How often this announcement has arrested our attention, and we have read the well-written description of another addition to the family of whose increase Solomon said, "There is no end."

Please take this book announcement seriously, and you will be introduced to what is destined to become "the best seller" in the history of Cambodia. It is the Cambodian New Testament, just off the press of the *Imprimerie de la Mission Evangelique de l'Indochine*. The translation and printing are the work of faithful toilers of the Christian and Missionary Alliance.

This past year seemed to be a time of precious God-given "additions" in Cambodia, a missionary couple, and three junior recruits to gladden their parents' hearts. To finish the year well we had this God-given "edition" arrive by post, the day before the New Year.

This tentative edition is a jewel, bound in golden yellow heavy paper cover. This color is well in keeping with so many things seen in this land; the robes (when new) of the much revered Buddhist priests, the enameled tiles on the roofs of the royal buildings, the large palace (throne room), the dancing pavilion, the new palace almost completed (residence of the king), the pagoda with the silver floor, the house for the sacred white (?) elephant, etc. All these glisten with golden glory as the high noon, and better still, the setting sun reflects its rays upon them. But this Royal Book with golden covers will outshine them all when from its illumined pages the glory of Jesus Christ shines forth.

What a privilege! What a blessing to receive this book! But also what a responsibility! No Christian will ever be the same after once he has purchased his copy. It will be "a light unto his pathway" leading him on "to know Him whom to know aright is life eternal," or else, if neglected, it will some day judge him.

As I turned it over, I wanted to embrace it. Only those who know the task confronting

missionaries when trying to instruct young Christians in the way of righteousness and Godliness, honesty and chastity will fully understand what it means to possess the Epistles in the language of the people as a means of instruction, for they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Thus the Church of Jesus Christ in Cambodia may now possess earth's greatest treasure, "The Word of God."

I paged through it carefully after having read the title, "Sacred Book of the New Promise." Each book in its order, the good old Gospels and Acts, printed and circulated by the thousands already in Cambodia. Then "Rome" wherein Cambodians will learn of "righteousness by faith in Christ Jesus." Next "Korran-toe string one" and "Korran-toe string two," with their instructions for the assemblies of saints in the midst of heathen customs. Cambodian sacred books are written on both sides of long narrow palm leaves. Each page has a hole in the center with a loose cord running through them all, thus permitting them to turn over the leaves and read both sides. One string refers to one volume. This expression is carried over from Cambodian literature even though our New Testament is printed in book form. Therefore we have "two strings" in connection with Paul's counsels to the Corinthians.

We close this wonderful book with "Work of Opening Visions" (Revelation). Noticing in this last book the favorite closing promise, prayer and blessing, I found it just as much inspired and inspiring as in any other language.

To save lost souls, cheer weary hearts and to strengthen tired bodies as they are being perfected in holiness, while engaged in this joyful work of spreading the glorious light in this religious, yet benighted, land comes "Cambodia's Golden Book," the New Testament.

"Thy testimonies are wonderful: therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple."

"I rejoice at Thy Word as one that findeth great spoil." Ps. 119:129, 130, 162.

Praise God for His Word! Pray that the Spirit of illumination may guide into all truth!

REVIEWS OF RECENT BOOKS

By Professor Leander S. Keyser, A.M., D.D., Springfield, Ohio

Souls Set Free. By Various Authors. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. Cloth, 75 cents; paper, 25 cents.

There is no gainsaying the evidence of the truth and power of the gospel of Christ from the records of persons who were saved from sin by its application and acceptance. This book is wonderfully engaging; in places it is affecting. It contains true narratives of wonderful deliverances from sin on a number of foreign mission fields. The persons whose conversions are here recited in a most graphic way obtained their experiences through missionary efforts in Africa, Brazil, China, Gautemala, India and Mexico. Some of these converts were redeemed from a very low moral state. The blood of the Lamb of God was powerful to cleanse them from sin and put a white robe upon their characters. Any person who reads these stories with an open mind will surely be convinced that Christ is able to "save unto the uttermost." Sinners saved *de profundis* is the all-potent argument for Christ and the gospel.

My Saviour: Lenten Meditations and Prayers.

By Gerhard E. Lenski. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. 75 cents.

What a beautiful little book! Attractive for its mechanical make-up and equally attractive for its contents. It contains a Biblical text, a meditation and a brief prayer for each day in Lent, beginning with Ash Wednesday and ending with Easter Day. The book is a good devotional manual and guide for the holy season of Lent, when all minds and hearts ought to be solemnized in view of the awfulness of sin and the expiating sacrifice of the incarnate Son of God. For its spiritual purpose this dainty volume cannot be too highly praised.

Secret of the Life Sublime. By A. Z. Conrad, Ph.D., D.D. Fleming H. Revell Company, 158 Fifth Ave., New York. Also Chicago, London and Edinburgh. \$1.50.

A new book by Dr. Conrad is always welcome. He always sets down things that are worth reading. This book is most uplifting to the spiritual life, and has in it only one polemical chapter, namely, the one on Behaviourism. The secret of the life sublime is an "open secret," and yet it is truly known only to those

who have been regenerated and thus have experienced inwardly the power of the Christian dynamic. Here the whole galaxy of the Christian virtues and graces is depicted in glowing colors. However, these noble virtues are not treated as the fruitage of the natural mind, which receiveth not the things of the Spirit of God; but they are the blessed fruits of the renewed mind. Any one who reads these epigrammatic pages ought to be convinced that, whenever Christianity is permitted to have sway in the human heart, it will bring forth a rich harvest of righteousness in the everyday life. The Christian virtues glow and grow under Dr. Conrad's wise treatment. He makes the fruits of the Spirit very attractive. An epigram-maker is sometimes a dangerous person, because he strains to say smart things whether they are true or not; but Dr. Conrad is too solidly grounded in evangelical theology to be guilty of such a mistake. He has indeed produced a solid, satisfying and sincere book.

The Soul Digger: The Life and Times of William Taylor. By Rev. John Paul, D.D. Taylor University Press, Upland, Ind. \$2.00.

The subject of this engrossing narrative, Bishop William Taylor, D.D., was born in Virginia, May 2, 1821; died in California, May 18, 1902. Thus he had reached the ripe age of 81. It was fitting that Dr. Paul should write this biography; for the university of which he is the president was named in honor of Bishop Taylor, who visited the school, gave it his hearty endorsement, prayed for its success three times a day, helped it financially, and laid the cornerstone of the present administration building. The reviewer recently lectured at Taylor University, and saw the picture of William Taylor on the wall of the chapel. He was delighted to note that the school is true to its foundation in that it upholds the evangelical faith in its full integrity and spiritual power. If ever there was a hero of the Christian faith, Bishop Taylor was one. He was a powerful preacher, especially of the evangelistic order. Wherever he went—and he made evangelistic tours in many parts of the world—many souls were converted. In early life he went to California at the time of the gold fever there, and the author gives a vivid description of the trying ordeals that Taylor experienced in taming the wild pas-

sions of the people. Afterward he was appointed Bishop of Africa. This was in 1884. Says Dr. Paul: "Twelve wonderful years followed, in which he moved on foot, a veritable giant through the regions of Africa, leading a self-sacrificing host of workers to preach the gospel and teach the Africans the industrial arts and the laws of health and happiness." If you wish to read a thrilling narrative, do not turn to a book of fiction which will do you little good; but send for this book and peruse it. One of the most convincing vindications of the Christian religion in the face of the infidelity of our times is a transformed and consecrated life like that of Bishop William Taylor.

God Is: An Antidote for the Atheistic Propaganda. By George A. Klingaman. F. L. Rowe, Publisher, Cincinnati, Ohio. \$1.00.

The author's method is a forceful one. His book deals with the American Association for the Advancement of Atheism. He first lets the atheists have their own say although they often use language that is shocking and sacrilegious; then he goes after them with cogent arguments, and shows wherein they are mistaken and why their views are inadequate and untenable. Often he finds them misrepresenting the teaching of the Bible and the views of religious people. He also often convicts them of lacking in philosophical insight and depth. In preparing his manuscript the author says that he had in mind the young people of our land who are subjected to the baleful teaching of atheism. He says: "Our appeal is to the honest, frank, openminded youth of our country, and it is through the confidence I have in them that I am encouraged to write." We earnestly hope that this book may reach many young people and convince them of the wisdom and truth of Christian theism.

The Theology of Crisis. By H. Emil Brunner. Charles Scribner's Sons, New York and London. \$1.75.

This book consists of lectures that were delivered in America before a number of theological seminaries, among them Princeton, Harvard, Hartford and Union. Much that Dr. Brunner stated was wholesome doctrine for the said seminarians to hear. We heard two of the lectures, and were stirred with various reactions. Compared with Barth's *The Word of God and the Word of Man*, Dr. Brunner's book is quite easy to read and quite understandable. He has a less abstruse way of expressing himself. With all that the author says about God as a reality, the contradiction of sin, the need of faith, man's absolute dependence on divine grace for salvation, God's opposition to the world, the need of

spiritual enlightenment, and other vital matters, we are in entire and hearty agreement. His criticisms of modernism and evolution are well taken.

But we regret to say that with some things we cannot agree with this far-famed theologian. While he says some true and excellent things about Fundamentalism, his criticisms are lacking in real insight. Still more serious is what he says on page 41: "Lest we open the door to misunderstanding, let me say that I myself am an adherent of a rather radical school of Biblical criticism, which, for example, does not accept the gospel of John as an historical source and which finds legends in many parts of the synoptic gospels." Yet think of the logic of it! Down a little further on the same page he quotes what he calls "the word of the Lord Himself" to prove his contention: "Verily flesh and blood hath not revealed it unto thee." That is taken from the gospel of Matthew. How does he know that those words do not belong to the "legends in many parts of the synoptic gospels"? He does not quote much Scripture—perhaps there is a reason—but now and then he does quote, showing that when a Biblical statement suits him, he appeals to it. Is that consistent? If he can pick and choose from the Bible in that way, what is the difference between him and the rationalism on which he pronounces many severe strictures.

Neither can we understand in what sense he so often uses the phrase, "the word of God." Does he mean Christ, who is called in John's gospel "the Logos" or "the Word"? But the Logos is never called "the Logos of God." By "the Word of God" the Holy Scriptures always mean themselves as the inspired record of God's special revelation. It is confusing for a writer to use an outstanding phrase like, "the Word of God," now in one sense and now in another. No man can be logical, either, who plays fast and loose with Holy Writ. No man is wise enough or spiritually minded enough to say of one part of the Bible, "This is the Word of God," and of another part, "This is not the Word of God." It is either mysticism or rationalism that deals thus with the Bible, and yet Dr. Brunner rejects both. If he had not announced himself as a "radical Biblical critic" and had depicted Fundamentalism correctly, evangelical Christians would be almost wholly in accord with him. More than we can express do we regret that he cannot be aligned with the fully accredited evangelical theologians. There is, we are compelled to say, a fly in the ointment, and we are not sure but it is a fly of considerable size. For a further estimate of Dr. Brun-

ner's book, see "Additional Literary Notes" further on in this number.

Must the Bible Go? Some Plain Words about the Higher Criticism. By Newton Wray, A.B., D.D. The Christian Witness Company, 1410 North La Salle Street, Chicago, Ill. \$1.25.

While this book was published some years ago, it is by no means outmoded or ineffective. No book that we have read deals more searchingly with the vivisectioning Biblical criticism than does Dr. Wray's. We have felt like exclaiming, "Good! good!" many times while reading the author's crushing criticisms of the Biblical critics. He cites many authors both conservative and radical, showing that he has not been afraid to read both sides of the questions at issue. That is more than the liberalistic critics have been willing to do. With us it is an amazing thing that, in spite of this cogent book and many others like it, the liberalists up to this very date, *Anno Domini*, 1930, continue to repeat their threadbare, outworn and oft-refuted so-called "assured results." Dr. Wray has had an interesting career, and was formerly a professor of theology in Asbury Theological Seminary, Wilmore, Ky., and Taylor University, Upland, Ind., where he now resides. The book may also be ordered from Taylor University Book Store, Upland, Ind. Dr. Wray is also the author of that excellent volume, *The Book of Job: A Biblical Masterpiece*, reviewed by Dr. Magoun in the February number of this journal. You will also want to read that book.

* * *

Additional Literary Notes

An Evangelical Magazine

It would be impossible to speak too highly of *The Evangelical Quarterly*, which we have mentioned in these columns almost every month since that publication began a year ago. It has kept up the high standard its editors and publishers set in their initial number. Like the former *Princeton Theological Review*, its writers deal with the critical and philosophical questions of the day. Any one who wants to investigate scholarly questions in a technical way will find this magazine to his liking.

The January number comes along with a refreshing table of contents. For example, Dr. G. Ch. Aalders, of the Free University of Amsterdam, Holland, a fine technical scholar, publishes an article on "The Turn of the Tide in Biblical Criticism," in which he shows that there is a decided reversion from the Graf-

Wellhausen school of criticism, with all those who have followed in its trail. Dr. A. McCaig deals with "The Use of the Divine Names in the Pentateuch" in a most illuminating way. The reader must be prepared to enter into a good deal of minute investigation in order to follow him. He proves to the satisfaction of the open-minded, we think, that the use of the several names for God—Elohim, Jehovah, El Shaddai, etc.—finds a more rational explanation in the meaning of the names and the contexts in which they are employed, than by the critical theory of composite authorship and scissor-and-paste method. Thus the unity of the authorship of the Pentateuch can easily be upheld, and also the early dates of the composition of the first five books of the Bible.

Other excellent articles are entitled, "What is Protestantism?" "The Counter-Reformation in Scotland," and "Biblical Theology," while the department of book reviews is of great informing value.

At the editor's request the conductor of this department of the BIBLE CHAMPION has contributed an article to above-named *Evangelical Quarterly*. It appears in the April number and its title is, "The Reasonableness of a Special Divine Revelation." The magazine is published by James Clarke & Company, Ltd., 9 Essex Street, London, W. C. 2, England, and is edited by Drs. John R. Mackay and Donald Maclean, of Edinburgh, Scotland. The price is 10s. per annum. We are glad to note that Professor Oswald T. Allis, Ph.D., D.D., of Westminster Theological Seminary, Philadelphia, is one of the Associate Editors.

A Great Bible Encyclopedia

Again we call attention to the recently issued and carefully revised edition of *The International Standard Bible Encyclopedia*. The first edition was edited by Dr. James Orr, whose name is a synonym for scholarly conservatism in his day. The new edition has been issued under the supervision of Dr. Melvin G. Kyle, whose fame is also worldwide. This edition has been brought up to date. After reading the conjectures of the dissecting critics as published in some of the liberalistic encyclopedias, it is with a feeling of solid satisfaction that one turns to this great treatise and at once realizes that he is treading on solid historical ground.

The great work just named is issued in two bindings. Both are good, but the three-fourths Persian Morocco binding is especially choice and enduring. The binding on the backs of these five volumes is so elastic that a book will lie flat upon your study desk no matter where

you open it. For all necessary information as to the prices, terms, bindings, etc., just sit down at once and write to the publishers, The Howard-Severance Company, 205 West Monroe Street, Chicago, Ill.

Brunner's Theology of Crisis

In our "Reviews of Recent Books" we have adventured to take our life in our hands by passing some criticisms on Dr. Emil Brunner's *The Theology of Crisis*. We wish to note some good things in his book and some things that are not so good. Note (p. 4): "To begin with, the great scientific discoveries of Copernicus, Kepler and Newton destroyed the world view which the Bible has in common with other ancient literatures." Here crops up again the old and oft-refuted idea that the Bible teaches the Ptolemaic view of the solar system. So many scientists and other scholars have shown that this is not true that one cannot help wondering at such a statement by a scholar like Dr. Brunner.

Here is another statement that means the same thing (p. 5): "One thing, at any rate, must be evident: that we cannot return to that view of the world which is common to the Bible and to the rest of antiquity."

Yet through and through his book Dr. Brunner appeals to what he calls "the word of God" and "revelation." But if the Bible gives us a wrong view of the universe, how can it be the Word of God? Must we pick and choose in it and decide for ourselves by our own puny reason what is the Word of God and what is not? If so, what is the difference between Brunner's theological conception and the rationalism which he scores so drastically?

On page 9 he calls American Fundamentalism "an imposing medieval form of orthodoxy." Now, we think that Dr. Brunner ought to know better than that. The medieval form of orthodoxy was the so-called "orthodoxy" of the Roman Catholic Church, which placed tradition and the teaching of the church on a par with the Bible. The Reformation placed the authority where it belongs—on the Bible, the Word of God. That is precisely the position of the Fundamentalists today. The Reformation is the beginning of the Modern Period, and does not belong to the Medieval Period at all.

However, Dr. Brunner next proceeds to say some fine things about Fundamentalism, and even defends it against its modernistic critics (pp. 9f):

"Only a very superficial psychology is satisfied to explain this phenomenon by saying *vis inertiae*. Among the leaders of this movement, both in Amer-

ica and in Europe, there are so many scholarly and devout men that it is sheer snap-judgment to explain their theology as due to mere traditionalism or conservatism. In this way neither the essence of their movement nor the mental forces behind it are truly valued. These men, notwithstanding their one-sidedness and certain traits of close-mindedness, leave the impression that they stand for a great dynamic truth, by which they live and which they must not lose if they are not to lose their best.

That is a consistent defense. Here is another good dose for Modernists to chew, swallow and digest:

But a Fundamentalist, possessed of a reasonably correct knowledge of Christianity, will have little difficulty in proving that the Modernist teaches, under the label of Christianity, a religion which has nothing in common with Christianity except a few words, and that these words cover concepts which are irreconcilable with the content of the Christian faith.

If that is not an allopathic dose, none was ever administered to a sick patient. More of the same trenchant kind follows on pages 10 and 11. For example: "It has been clearly shown that the liberal portraits of Jesus are not true to the facts in the sources. In painting them the optimistic, idealistic man of the nineteenth century merely reproduces his own likeness, presumably out of the Gospels, but only after he had put himself into them. . . Truly, when the Fundamentalists say that the Modernists no longer hold the Christian faith, they are not far from telling the truth." Read right on to page 13 where you find this barbed shaft: "Thus Fundamentalist criticism has justified its thesis, negatively and positively, that Modernism can no longer be called Christianity."

Now, kindly reader, remember that these lectures were delivered at the following theological seminaries, Western, (where Snowden is), Princeton (where you will find some teeters), Union (where you may gaze upon Fosdick and Cadman), Hartford and Harvard. It was a case of "Bearding the lion in his den," and pulling his beard distressingly hard.

Now, we must avoid one-sidedness and unfairness. Therefore we must note some of Dr. Brunner's strictures on Fundamentalism, and see whether he is as acute as he is when he puts Modernism in the alembic. On page 14 we read with amazement: "Fundamentalism and orthodoxy in general are a petrification of Christianity; and Modernism and all doctrines of immanence are its dissolution." The second sentence may be true, but the first certainly is not. Is believing the Bible and accepting it as "the Word of God" indicative of petrification? We hold that, since the Bible is the Word of God, it is capable of unending expansion and development. There is truth in

potentia in Holy Writ. Like the grain of mustard seed, it is a living word, an expanding word, a dynamic word. The Bible keeps pace with and even goes before our ever-growing knowledge of the truth. Humanly devised systems may become petrified, but never the revealed truth of God.

Imagine our astonishment at this (p. 18): "But orthodoxy has never really taken seriously the fact of the incarnation." Then he adds that the incarnation was a *kenosis*, "a disguise." "The Son of God *incognito* walked among men." He finds fault with orthodoxy for holding that "Jesus was the God-man." Here Brunner bemists the doctrine of the incarnation. His own idea of the Incarnation is not clear, while the orthodox doctrine is clear. Christ called Himself the Son of man, but also the Son of God. He said: "He that hath seen me hath seen the Father also." John said that Christ has "declared" God to us. So our Lord was not God "*incognito*" throughout His whole earthly career.

It is, however, regarding the doctrine of the Holy Scriptures that Dr. Brunner comes nearest losing his spiritual insight and sagacity. On page 19 he says a number of things after which we have had to put question-marks. Let us observe:

The word of God in the Scriptures is as little to be identified with the words of the Scriptures as the Christ according to the flesh is to be identified with the Christ according to the spirit. The words of the Scriptures are human; that is, God makes use of human and, therefore, frail and fallible words of men who are liable to err. But men and their words are the means through which God speaks to men and in men. Only through a serious misunderstanding will genuine faith find satisfaction in the theory of verbal inspiration of the Bible. In fact, this misrepresents what true faith conceives the Bible to be. He who identifies the letters and words of the Scriptures with the word of God has never truly understood the word of God; he does not know what constitutes revelation.

Here our would-be mentor becomes ambiguous. Read the foregoing paragraph over again, and see if you get clear sense out of it. How do we know what God teaches in the Holy Scriptures unless we pay careful heed to the very words? That is the way we interpret all literature, spoken or written. To try to make a distinction between the spirit and the words is to glide off into vagueness, if not vacuity of thought and expression. Christ taught differently: "The words that I speak unto you, they are spirit and they are life;" "For I have given unto them the words which thou gavest me;" "If any man hear my *words* and believeth not, I judge him not. . . He that rejecteth me and receiveth not my *words* hath

one that judgeth him: the *word* that I have spoken, the same shall judge him in the last day;" "If any man love me, he will keep my *words*;" "If ye abide in me and my *words* abide in you, ye shall ask what ye will, and it shall be done unto you;" "Man shall not live by bread alone, but by *every word* that proceedeth out of the mouth of God."

Of Brunner's theology in general this is our reaction: He holds to many vital truths and makes many just and incisive criticisms on modern religious departures; yet, with it all, there is a vagueness, a far-away-ness, even a contradictoriness, that mystifies and puzzles one, and makes one wonder just what are the doctrines on which he seems to be insisting so earnestly and laboriously.

Heresies Exposed.

William C. Irvine is the editor of *The Indian Christian*, published at Belgaum, India. In 1917 he published a booklet entitled *Timely Warnings*. It sold well. He then published a second edition of the same book and called it *Modern Heresies Exposed*. This was followed by a third edition entitled *Heresies Exposed*. He has since printed the fourth, fifth, and now the sixth edition, each time adding to the contents of the former edition. The sixth edition contains 31 chapters, contributed by some twelve different authors. The foreword is by Dr. W. Hoste. It contains much we wish we had room to reprint here. Every last one of those who believe great questions will be settled best if they are let alone should read this foreword with an open mind.

In the 31 chapters such subjects as: Modernism or the Old Faith; Modernism and its Sibboleths; Evolution; Christian Science; Unitarianism; Spiritism; Theosophy; The Kenosis Theory; Soul Sleep; Annihilation; Conditional Immortality; Sinless Perfection; The Fatherhood of God and the Brotherhood of Man; and kindred subjects are discussed. The four Appendices are directed particularly to the training of missionaries and others who are dedicating their lives to the ministry of soul-saving. The first Appendix treats on Inspiration, the false and the true; the second on the attitude of Christian Missionaries toward other religions; the third on How to be saved; the fourth on Credulity of Unbelief concerning the Inspiration of the Scriptures.

The booklet contains 173 closely printed pages, and sells at 1/6 postpaid—about 38 cents in our currency. Address the publisher at Belgaum, India, or send your order to the BIBLE CHAMPION.

Our Library Exchange Department

Advertising in this department is exclusively for Bible Champion Subscribers. Only articles offered in a Library—Books, Typewriters, etc.—may be offered. Cash must accompany order at following rates: 10c a line for first insertion, and 8c a line for every insertion after first. Count 7 words to a line. Minimum charge 30c per insertion. Remit to Bible Champion, Reading, Pa.

Note—Where only initials are given in address make money order payable to Bible Champion or order and payment will be forwarded to proper party.

LOT OF VALUABLE PAMPHLETS CHEAP—*Letters on Higher Criticism*, 5c; *Judgment or Judgments*, 5c; *The Minister's Gospel*, 5c; *How to Earn How*, 10c; *Historical Hand-Book of Reformed Church*, 10c; *The Higher Criticism*, (Sheratin) 10c; *The Higher Criticism*, (Bates) 5c; *Fundamentalism*, 5c; *Priest—Prieshood*, 5c; *Genealogy of Jesus*, 5c; *Integrity of O. T. Historically and Critically Considered*, 5c; *Andrew Dunn's Conversion*, 10c; *Counterfeit Criticism*, 5c; *Biblical Giving*, 5c; *The Editor in the Pulpit*, 5c; *Hume's Essays of Miracles*, 10c; *Christmas Poems*, 15c; *His Master's Word*, 10c; any 15 for \$1.00. Bible Champion, Reading, Pa.

SALE—New set International Standard Bible Encyclopedia (1915 Edition), 5 vols., size page 8 $\frac{3}{4}$ x11, cloth, \$15.00, prepaid east Miss. River, \$15.75 west. The Parallel Gospel and Reference Passages, also new, (cost \$2.50) for \$1.50, prepaid. Pungent paragraphs, new, \$1.00. Footsteps in the Path of Life, New, (cost \$1.50 net) for \$1.00. Address B. B., Bible Champion, Reading, Pa.

FOR SALE—Vols. 47, 48, 49, 50, *Christian World Pulpit*, size page, 8 $\frac{1}{2}$ x10 $\frac{1}{2}$, about 425 pp. each vol. valuable for sermonizing. Fine condition. Prepaid \$6.00 east of Miss. River; west of it, \$6.50. Also Half-Pronouncing New Testament, new, with Commentaries, References, Harmony of Gospels, and Maps, Illustrated. Size page, 9x11 $\frac{1}{2}$. 539 pp. Cheap \$3.00, prepaid. B.B., Bible Champion, Reading, Pa.

FOR SALE—The Popular and Critical Bible Encyclopedia, Illustrated. Three large vols. (weight 10 lbs.). Half Morocco, practically new. Cost \$8.00; for \$9.00, prepaid. Address E. D., Bible Champion, Reading, Pa.

FOR SALE—Vols. 1 to 32 inclusive Homiletical Review, and a vol. General Index vols. 1 to 30—10 vols. bound in sheep back and corners. Fine condition. At \$30.00, f. o. b. Reading, Pa. Address, H. R., Bible Champion, Reading, Pa.

SALE—Old Testament Preachers Homiletical Commentary, 20 vols. and Index. Like new. Price \$19.00, b. Address A. G. A., BIBLE CHAMPION, Reading, Pa.

FOR SALE—Second-hand. *Christ in Literature*, Gleason, cost \$4.00, \$1.50; *Sermons on Relation of Labor and Capital*, Talmage, 50c, 25c; *School Economy*, Wickersham, cost \$1.50, 60c. All prepaid. Address A.B., Bible Champion, Reading, Pa.

Minister's widow offers exceptional value in German Books. Second-hand, good condition: *Sænger am Tab*, cost .38c, 20c; *Kirchengeschichte*, Kurtz, cost \$1.00, 50c; *Die Bergpredigt Jesu Christi*, cost \$1.00, 50c. All prepaid. Address A.A., Bible Champion, Reading, Pa.

WANTED—Will buy a Sectional Book Case and Steel Letter Filing Case—both good makes—if offered cheap, and not too far away from Reading, Pa. State make, price and condition. Address A. H. A., BIBLE CHAMPION, Reading, Pa.

FOR SALE—All new books, several tops show a bit from shelf exposure. *Universal Encyclopedia*, 6 vols., cloth, cost \$15.00, for \$7.50; *Christ, His Nature and Work*, symposium, cost \$1.75, for \$1.00; *Artists and Arabs*, cost 75c, for 40c; *S. S. Normal Class*, for 25c. All prepaid. Address A.C., Bible Champion, Reading, Pa.

NEW BOOKS—*Paradoxical Pain*, Harbin, cost \$1.50, for 85c; *Divine Movement in Israel*, Porter, cost \$1.50, for 85c; *Henry Martin, Missionary*, cost \$1.00, for 60c; *James Chalmers, Missionary*, cost \$1.00, for 60c; *Answered*, cost 35c, for 20c; *The Church in Modern Society*, Ward, cost \$1.00, for 65c; *The Ruling Quality*, Willett, cost net, 35c, for 25c. All prepaid. Address A.D., Bible Champion, Reading, Pa.

NEW BOOKS—Practical Primary Plans, Black, cost \$1.00 net, for 65c; *Nature and Culture*, Rice, cost \$1.00, for 60c; *Up in Maine*, Day, cost 75c, for 25c; *M. E. Fraternal Greetings to Ireland and England*, Hamilton, cost \$1.00, for 40c; *Sermons—Practical, Devotional*, Dickens, 50c. *Love, the Supreme Gift*, Drummond, cost 20c 15c; *Samuel Chapman Armstrong*, cost 30c, 15c; *A California Geyser* (poetry), cost 25c, 10c; *How to Learn How*, Drummond, cost 20c, 15c. All prepaid. Address A.E., Bible Champion, Reading, Pa.

FOR SALE—Second-hand books. *Fleetwood's Life of Christ*, cost \$3.00, \$1.25; *The Heavenly Home*, Harbaugh, cost \$1.50, 75c; *Heaven*, Harbaugh, cost 75c, 45c; *The Pastor and Modern Missions*, Mott, cost \$1.50, 65c; *The Inner Life of Christ*, Gerbart, \$1.25, 50c; *New Testament with Notes*, cost \$1.50, 60c; *Life and Work of Rev. Oshikawa*, cost 75c, 45c. All good condition and prepaid. Address M. H. H., Bible Champion, Reading, Pa.

FOR SALE—Family Library, vol. 14—on *Infidelity*, 40c; *Credo*, 35c; *The Miracles of Jesus*, illustrated, 8 vo., gold edge, cost \$3.50, for \$1.50; *Pronouncing Bible*, sheep binding, 8 vo., cost \$4.00, for \$1.50; *Robinson Crusoe*, 8 vo., cost \$3.00, for \$1.25; *Hamilton's Mexican Handbook*, 294 pp, cloth, 35c; *Unity and Trinity of Human Races*, Balwin, 471 pp, cloth, 50c; *The True Prince of the Tribe of Judah*, cost \$1.75, for 60c; *The Eclipse of Faith*, cost \$1.50, for 50c. Address A.F., Bible Champion, Reading, Pa.

NEW BOOKS CHEAP—*Chosen of God*, Lathe, \$1.25, for 60c; *Municipal Reform Movement*, Tolman, \$1.00, for 40c; *Methods and Principles*, Winslip, \$1.00, for 50c; *American Bookmen*, cost \$2.00, for \$1.25; *Parallel Gospels and Reference Passages*, cost \$1.50, for \$1.00. All prepaid. Address A.B.A., Bible Champion, Reading, Pa.



Great White Throne—Zion National Park

An Ideal Vacation Tour In ZION— **GRAND CANYON**

and Bryce Canyon . . . all three National Parks as well as Kaibab National Forest and Cedar Breaks in one "all-expense" five day motor bus tour. See the great canyons . . . the fantastic figures sculptured in stone that resemble man and beast . . . colors that bewilder the senses.

Spend your entire vacation here or make the tour as a side-trip while en route California with stop-over privileges at Denver, Salt Lake City and Ogden if desired. The Union Pacific System serves 15 National Parks and more of the scenic West than any other railroad.

C. J. Collins
General Passenger Agent
Union Pacific System
Omaha, Nebr.

UNION PACIFIC

THE OVERLAND ROUTE



Dude Ranch Vacation Days

are not far off. Select your Dude Ranch now—the ranch where you will spend a real western vacation among the pine forests and invigorating atmosphere of the Rocky Mountains.

More than 100 Dude Ranches along the Northern Pacific Railway in Montana, Idaho and Wyoming offer their best facilities for your consideration. A cozy cabin—a horse to call your own—winding trails—trout streams—cool breezes sweeping down from snowy peaks—frontier celebrations to visit. Early reservations assure best service. Illustrated booklet upon request.

For complete information please write

E. E. Nelson, Passenger Traffic Manager
531 Northern Pacific Building
St. Paul, Minn.



Route of the All-Pullman
"North Coast Limited"

Read Dr. Conrad's
Latest Book

SECRET OF THE LIFE SUBLIME

Price, \$1.50, prepaid

The book is just what its title suggests. It gives the real secret of the Christian life and emphasizes the meaning and the glory of those marvelous qualities of character which are the distinct marks of the disciple of Christ. This book is thoroughly inspirational and you will want to own it as a part of your equipment on the devotional life. Published by

Fleming H. Revell Co.,
58 Fifth Ave. New York, N. Y.

or, Autographed Copies may
be secured by sending \$1.50 to

Park Street Church,
Boston, Mass.

How to Celebrate Pentecost

Experience Pentecost

Read "A Modern Pentecost"
or "Power from on High"

Wonderful story of great Moravian Revival resulting in conversion of John and Charles Wesley, the birth of Methodism and Modern Foreign Missions and the largest contribution of standard hymns in Church history. Book just published; 96 pages, 35 cents each; three for \$1.00 postpaid.

"... 'Power from on High' is a small book, but is full of fire. One yearns, as one reads it, for the fullness of the Spirit."—Record of Christian Work, Northfield, Mass.

"... 'Power from on High' has been a very great inspiration to me, and I wish it could be in the hands of every minister in all our churches."

—Dr. Charles L. Goodell, New York City

"... I so delight in your book 'Power from on High.' Is it possible to get it circulated in this country?"—Dr. F. B. Meyer, London, England.

Free Copy to Missionaries

Address the author,

REV. JOHN GREENFIELD

WARSAW

INDIANA

Thanksgiving Sermons and Outline Addresses

AN AID FOR PASTORS

Compile and edited by William D. Ketcham,
D.D. 12 mo., beautiful cloth, 329 pages—Sold by
dealers at \$1.50.

Special offer, prepaid, \$1.00

The volume consists of Sermons and Outlines of Sermons and Address, by prominent clergymen of Europe and America and have been selected by the Editor with great care. The Christian minister is lacking in research and ill-qualified for his duty who fails to glean and appropriate from every field, with prayerful care all help available. Those who have often traversed the field in search of themes and material, and therefore, whose skill and wisdom in selection is matured, can well render to those of lesser experience wholesome aid. A single suggestion may open in the reader's mind an unexpected fountain of thought from which shall flow healthful reflection and appropriate discourse.

WHAT IS SAID ABOUT THE VOLUME

The Work is evangelical, unsectarian and thoroughly practical.—*Onward.*

A real aid. It suggests subjects and their treatment.—*Christian Standard.*

Thoroughly practical.—*Lutheran Observer.*

The work is able, evangelical and edifying.—*St. Louis Presbyterian.*

Very suggestive to all preachers, and particularly helpful to young men.—*J. W. Hamilton, D.D.*

Covers the entire scope of the service peculiar to Thanksgiving Day. Ripe with suggestions and fruitful with hints and helps, such as may start the student upon a track of his own.—*Central Christian Advocate.*

FRANK J. BOYER, Publisher, Reading, Pa.

"I never had a clear idea of what salvation was until I read this book."—Ohio Correspondent.

SALVATION

From

Start to Finish

By James M. Gray, D.D.

Simple expositions easily followed, and could be used as an outline for lessons on justification, growth in grace, hope for the future, and fellowship with Christ.—*The Record of Christian Work.*

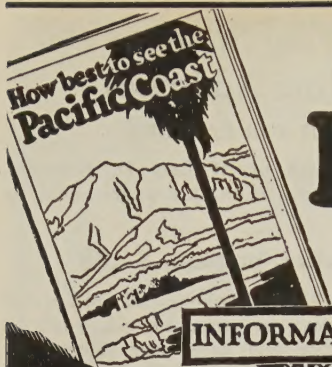
He seeks to avoid doctrinal theories on which Christians differ.—*The Family Altar.*

It Is a Book for a Lifetime!

Cloth, net, \$1.00; Paper, net, 25c

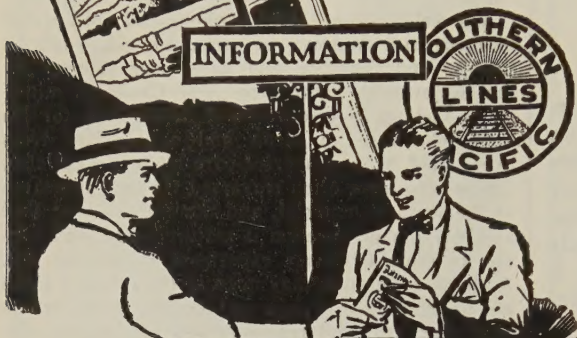
When ordering mention this ad and offer, and receive free a copy of the author's "Satan and the Saint."—valuable for these days.

BIBLE INSTITUTE COLPORTAGE ASS'N
843 NORTH WELLS STREET, CHICAGO



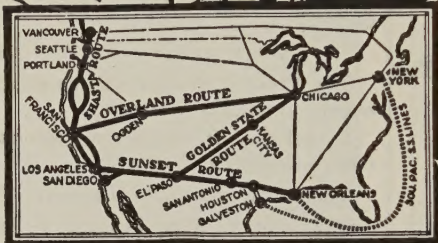
Booklet tells you how best to see

Pacific Coast



**FOUR
GREAT
ROUTES
WEST**

Go one way
return
another



SEND today for your copy of illustrated story of Southern Pacific Four Great Routes to California.

It will help you in planning your trip West—tell you how to use your time to best advantage, and how to get the most for your travel dollar.

You can go one way and return another, for Southern Pacific offers you a choice of four great routes. See the best of scenic America en route via Southern Pacific.

F. T. BROOKS, Gen. Agt.,
706-7 Packard Bldg., Philadelphia
Phones: Rittenhouse 7477-7478

Southern Pacific



**63 HOURS—NO EXTRA FARE
TO CALIFORNIA**

LOS ANGELES LIMITED

4 COMPANION TRAINS

Overland Limited. 58 hours. Extra fare.

San Francisco Limited. 63 hours to San Francisco with no extra fare.

Gold Coast Limited. To Los Angeles and San Francisco.

Continental Limited to Los Angeles.

Distinguished for exquisite refinement and appointments and quiet, efficient service, the Los Angeles Limited naturally attracts cultured and discerning travelers bound for California.

For complete information, ask
C. A. Cairns, Passenger Traffic Manager, 400 W. Madison, St., Chicago, Ill.
865

**CHICAGO &
NORTH WESTERN
RAILWAY**
The Best of Everything in the Best of the West

FREE Send us Two New Subscriptions and select any one of books offered on this page—we will mail it to you prepaid.

OUR BOOK BARGAIN COUNTER

Good Books at half price. All bound in Cloth. All perfectly new.

Christianity and Positivism

By JAS. MCCOSH, D.D., LL.D., Pres. Princeton College. 12 mo., 370 pp., \$1.75.

Special Price, \$1.25, prepaid

"The thinking is generally so clear, and the style so animated and luminous, that any person of average intelligence and culture may understand and enjoy the discussion; and no such person who has begun to read the work will be likely to rest satisfied till he has finished it. This book grapples directly with the vital questions. Every reader must admire its fairness."—*N. Y. Independent*.

Christ and His Religion

By REV. JOHN REID. 12 mo., 311 pp., \$1.50.

Special Price, \$1.00, prepaid

Not an ingathering of threadbare suggestions, but a mine of fresh suggests within the reach of all. There is a combination of depth of thought and simplicity of expression.

"Keen and clear conception of truth mark this volume. The author is a man of thought, and his calm and well-balanced views give a charm to his writing. There is strength of truth in every page."—*Christian Union*.

Concessions of Liberalists to Orthodoxy

By DAN'L DOCHESTER, D.D. 344 pp., \$1.50.

Special Price, \$1.00, prepaid

This work was originally prepared as a course of lectures, and was delivered before the School of Theology of Boston University. It is worthy of all commendation for the extensive research shown by the author, and the presentation of the three cardinal topics: The Deity of Christ, the Atonement, and Endless Punishment.

"A rich army for offensive and defensive warfare against theological error."—*Religious Herald*.

"The doctor's style is singularly pure and candid, and the diction and dignity, scholarship and research is manifest in every page."—*West. Chris. Advocate*.

Voices of the Soul Answered in God

By JOHN REID. 374 pp., 4th Edition, \$1.50.

Special Price, \$1.00, prepaid

The soul needs a way to reach God, a way to become holy, a way to become happy. Hence the book is divided into three parts; it shows how the wants of the mind can be met in a Redeemer, Restorer, and Satisfier. Meditation must come first, then restoration, then satisfaction.

"That the soul of man can find its hopes realized, its want satisfied, its fears quieted and its measures filled in God alone, is the leading thought of this calm and powerful book. The presentation is most serious, original and suggestive."—*N. Y. Observer*.

Footprints of Sorrow

By REV. JOHN REED, 12 mo., 173 pp. \$1.25.

Special Price, \$1.00, prepaid

Not a devotional book, altho veins of devotion are found in it. It does not strictly relate to the afflictions of man, to piety on its sombre side, or to the absolute gloom of grief. It rather calls attention to certain phases of sorrow; giving shape to our consciousness upon the subject, and seeking to impress the mind in a way that seems right.

"The author considers his subject under all its aspects, first showing the source of sorrow, then the varieties of form it assumes, and its benefits and consolations."—*Christian Intelligencer*.

Pivot Words of Scripture

By REV. PHILIP B. POWER, M.A. 353 pp., \$1.50.

Special Price, \$1.25, prepaid

A pivot being a small point on which something else turns, the title of this volume seems to be very descriptive of those little words of Holy Scripture upon which turns the actual interpretation of a passage, and to which we are indebted for some of the most powerful teachings of God's word, whether they relate to His mercy or His wrath, as in cases of "for," "through," "yet," "then," "but," "and."

"It is pointed, crisp, fresh, and dealing with live issues."—*Christian World*.

Art and Morality

Splendid S. S. Class Christmas Gift Book

By WASHINGTON GLADDEN, D.D.

Beautiful Cover, Price, 25 cents, prepaid

A freak treatise by this popular author on Art as that portion of man's work which is inspired by the love of beauty. Not all the beautiful actions of men can be called artistic. The artist who deals with human life shall not divest himself of his humanity; shall not conceal his sympathy with goodness and purity and honor.

"Sterling in sense."—*West. Christian Advocate*.

"A thoroughly instructive and readable volume."—*United Presbyterian*.

Feathers for Shafts

Or Readings in the Book. By J. BERG ESENWEIN, Ph.D., Litt.D. Beautiful cloth, with gold design on side.

Special Price, 35 cents, prepaid

Choice Bible Reading by the author, assisted by leading American Bible Students: James H. Brookes, D.D., W. J. Erdman, D.D., Albert Erdman, D.D., Pastor D. M. Stearns, D. L. Moody, J. Wilbur Chapman, D.D., C. H. Yatman and many others.

"Especially useful to persons who wish to conduct public Bible Readings or studies in the word of God in the social meeting. Get it."—*Conference Herald*.

Address FRANK J. BOYER, Reading, Pa.

mail them to you prepaid.

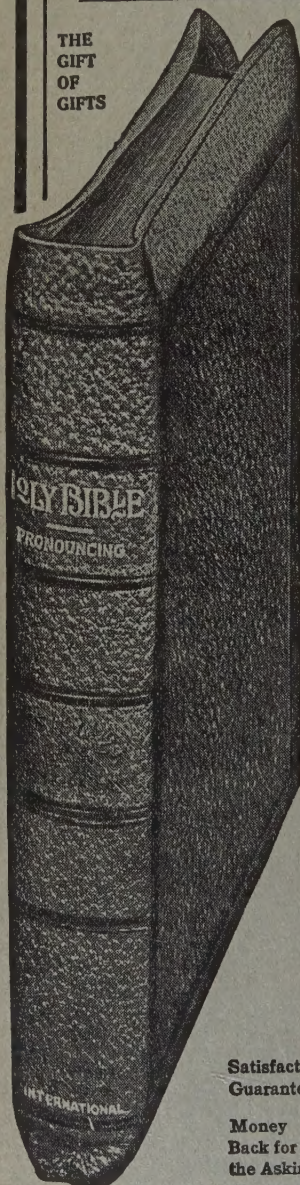
The BEST BIBLE in the WORLD for the MONEY

ILLUSTRATED SELF-PRONOUNCING GIFT BIBLE

SUITABLE FOR YOUNG AND OLD

BOUND IN GENUINE FLEXIBLE LEATHER

THE
GIFT
OF
GIFTS



CONTAINING
**The KING JAMES or AUTHORIZED VERSION
OF THE OLD AND NEW TESTAMENTS**

HAS

SELF-PRONOUNCING TEXT

All the proper words being accented and divided into syllables for quick and easy pronunciation.

LARGE BLACK FACE TYPE

Specimen of Type

14 And the name of the third river is Hid'de-kél: that is it which goeth toward the east of As-syr'i-a. And the fourth river is Eû-phrà'tes.

15 And the LORD God took the man, and put him into the garden of E'dén to dress it and to keep it.

IT ALSO CONTAINS

A NEW SERIES OF HELPS TO THE STUDY OF THE BIBLE

Selected for their general utility.

INCLUDING

4500 QUESTIONS AND ANSWERS ON THE OLD AND NEW TESTAMENTS which unfold the Scriptures. A feature of great value to old and young.

31 BEAUTIFUL ILLUSTRATIONS showing scenes and incidents of Bible History, handsomely printed on enamel paper in phototone ink.

12 MAPS OF THE BIBLE LANDS IN COLORS. Printed on superior white paper, size 5½ x 8½ inches. Suitable to carry or for home reading.

BOUND IN GENUINE FLEXIBLE LEATHER with overlapping covers, red under gold edges, round corners, headband and purple marker. Each Bible packed in a handsome box.



This Special Bible is bound in DIVINITY CIRCUIT STYLE (overlapping covers). It is so durably and so flexibly BOUND IN GENUINE FRENCH SEAL LEATHER that it can be rolled without injury to binding or sewing. The Bible has red under gold edges, headband and purple marker. Each Bible is carefully packed in a neat and substantial box.

SPECIAL OFFER
PRICE ONLY \$2.95
PREPAID

USE THIS COUPON

FRANK J. BOYER, Publisher, Reading, Pa.

Please send, All Charges Prepaid, THE SPECIAL GIFT BIBLE which you are offering at a SPECIAL PRICE OF \$2.95. I enclose herewith Money Order for the amount.

(This Bible furnished with Patent Thumb Index, 45 cents) extra. Name in gold on cover, 30 cents extra.)

NAME _____

ADDRESS _____

Satisfaction
Guaranteed

Money
Back for
the Asking

Address FRANK J. BOYER, Publisher, Reading, Pa.